The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XIX. NO. 42.—WHOLE NUMBER 97

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, DECEMBER 15, 1849. AT NO. 12 JOHN-STREET

Daily Public Worship.

PUBLIC WORSHIP is celebrated, every Week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
In St. Luke's Church . . . . . . 8 "
4 P. M. on Fridays.
In Church of The Annunciation . . 8½ " and 4 "
In Church of The Holy Communion . 8 and 6 "
On Fridays, evening Prayer, with Lecture, at 7 P. M., and on Saints' Days a second service, Lecture and Offertory, at 11 o'clock A. M.
In Emmanuel Church . . . . 9 A. M., and 5 P.M.
In Church of The Holy Apostles . . 9 "
In Grace Church Brooklyn Heights,. 9 " and 4 "

Calendar for December.

16. Third Sunday in Advent.
19. Ember Day.
21. St. Thomas the Apostle. Ember Day.
22. Ember Day.
23. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the birth-day of Christ, commonly called Christmas Day. [Proper Psalms instead of Psalms for the day.]
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
30. Sunday after Christmas.

JANUARY.

1. The Circumcision of our Lord Jesus Christ.
6. The Epiphany, or The Manifestation of Christ to the Gentiles.
13. First Sunday after The Epiphany.
20. Second " " "
25. The Conversion of St. Paul.
27. Septuagesima Sunday. Third Sunday before Lent.

Poetry.

From Keble's Lyra Innocentium.

Church Rites.

"CHRIST IS ALL IN ALL."

The wedding guests are met,
The urns are duly set,
Even as the Lord had taught his own of old.
Filled are they to the height
With water pure and bright:—
Now pour them out—'tis done, and purest wine behold.

The bridegroom kneels beside
His bashful loving bride;
Earth on that hour seems showering all her best.
But more than Earth e'er knew
He wins, if hearts be true:—
An Angel friend, to share his everlasting rest.

A babe in deep repose
Where holy water flows
Is bathed, while o'er him holiest words are said.
A child of wrath he came—
Now hath he Jesus' Name:
A glory like a Saint's surrounds his favored head.

A mortal youth I saw
Nigh to God's Altar draw
And lowly kneel, while o'er him pastoral hands
Were spread with many a prayer,
And when he rose up there,
He could undo or bind the dread celestial bands.

When Bread and Wine he takes,
And of Christ's Passion makes
Memorial high before the Mercy Throne,
Faith speaks, and we are sure
That offering good and pure
Is more than Angels' bread to all whom Christ will own.

Mid mourners I have stood,
And with sad eye pursued
The coffin sinking in the grave's dark shade:
The immortal life, we know,
Dwells there with hidden glow,
Brightly to burn one day when sun and stars shall fade.

What is this silent might,
Making our darkness light,
New wine our waters, heavenly Blood our wine?
Christ, with His Mother dear,
And all His Saints is here, [divine.
And where they dwell is Heaven, and what they touch,

Selected Matter

Extracts from a Charge to the Clergy of the Diocese of Western New-York,

Delivered, August 15, 1849, at the opening of the Convention in Trinity Church, Geneva,

ON RELIGIOUS TRAINING,

Being the Second Charge by Wm. H. De Lancey, D. D., LL. D., Bishop of the Diocese.

The Charge—Concluded.

I have thus, my brethren of the Clergy, presented to you my views on the training of your people in the ways of God, seeking not to guide you into new fields, but in the well trodden ways of the Church, endeared to us by the counsels of fathers whom we have loved in times past, sanctified by the system and teaching of the Church herself, and enforced by the high authority of the word of God.

In carrying on such a system of training for your people, let me as ask you to advert,

To what it will demand of you:

To what it will lead in them:

To whose strength and grace you must look to effect it all: and

To what will be ultimate results to both pastors and people.

1st. It will demand of you the entire devotion of yourselves to the work. Well-taught, skilful, earnest and holy yourselves, you must be absorbed in the enterprise of training your flocks for God. Yours are to be the guiding minds, the treasury of holy wisdom, the resource of Christian knowledge, the examples and models of the character you are seeking, through grace, to impart to them. You are to gather up the whole energies of mind and body to this duty; for it is not to an exhibition, to a play, or to an amusement, but to the *work* of the ministry that you are consecrated. You are to look upon your flocks as entrusted to you to be educated, young and old, for heaven; and demanding on your part all the patience, fidelity, perseverance, untiring zeal, forbearance, energy, prayer, study, skill and tact, which you can muster, in the high and holy enterprise. Be impressed with the solemn fact that not one soul only, but many souls, repose for salvation in your zeal, fidelity and efforts; that whether those whom you have in charge shall enter the gates of glory, or shudder in the abysses of woe, is more or less confided to you. It is *for* Christ, *by* the Spirit, that you labor for their salvation. Heaven the reward of your fidelity; hell will be the issue of unfaithfulness.

2dly. To your flocks, such training will lead to expanded knowledge in the ways of God, to deeper devotion to the cause of Christ, to life and energy in the great work of their salvation, to the dispersion of the mists of prejudice, to a holy discrimination of truth from error, and of sound doctrine from mere semblance of truth; to a firm and bold adhesion to God's requirements as to order, ministry, faith or worship; to a ready, cheerful, unshaken, intelligent support of your labors as ministers of God, amid surrounding distraction without or within the Church; to the growth, stability, intelligence, spirituality and sanctity of those for whose salvation your hearts yearn, and your prayers ascend; and who will present the spectacle sufficient to electrify a saint, and enrapture an angel, of children brought up in the fear and nurture of the Lord, of youth who are strong, and by the word of God abiding in them, have overcome the wicked one, and of fathers who, having known Him who is from the beginning, are, in the humility of faith and majesty of christian virtue, doing on earth the will of God, in the power of the Spirit, and in reliance upon Christ, that they may dwell with God in heaven, forever.

3dly. To whom must you look for strength, and grace, and acceptance in the work? I need not say to you, my brethren of the Clergy, that not on your own power or merits must you rely. Such a view your minds must at once repudiate. All efficiency in this enterprise is from God; all its value is what the merits of Christ impart. To the Spirit of Grace you must look for the needed strength to crown your labors with success. To the atoning merits of an incarnate Saviour, must you look in faith for the final acceptance of those labors at the bar of God. Yours is to be the *instrumentality*, the Holy Ghost's the power, Christ's merits the medium of acceptance, God's the glory, of this training of your flocks; and theirs and yours, the rich and everlasting gain.

4thly. For to the final result of such a course of training, to you and to them, I ask you to turn your thoughts, in conclusion—from the Pastor and flock on earth, to the Pastor and his flock in heaven. *Here* is labor and conflict, despondency, misunderstanding, alienated minds, temptation, experiment, disappointment, ignorance and apostacy, even under the most faithful, energetic and successful ministry. I need not insert in the picture the gloomy colors of distrust, suspicion, doubt, fear, hostility and contention, which the Source of Evil is ever seeking to spread over its canvass. On earth, ignorance and knowledge, error and truth, sin and holiness, Satan and Christ, are always in collision. The scene is here a scene of conflict. The trial is a trial of constancy to God in the imparted strength which God supplies. The path of the individual Christian, of the separate Pastor, of the flock, of the Diocese, of the Section of the Church, is, as the Lord said it should be, beset with impediments and tribulation. In the deep chamber of your hearts, in the silent hour of meditation, amidst the holy expostulations of prayer, known only to God, have all these topics, again and again, put their leaden weight upon your minds

Change now the scene to another world. Earth is dissolved and gone. The judgment is closed. The wicked have gone away into everlasting punishment; the righteous are in life eternal. The faithful, among Clergy and people, are in the paradise of God. What *now* are all the toil, study, suffering, collisions and trial, endured on earth? They are forgotten amid the ecstasies of Saints and angels in the presence of God and the Lamb. There is union and unity; there is knowledge without error; there is love without alloy; there is holiness without stain; there is government without discipline; there is the ministry without labor; there is the flock feeding from the hand of Christ; there is the Church—the Church triumphant—in everlasting glory.

On this let our eyes and hearts be fixed. And to this, may God in his infinite mercy bring us all, Bishops, Pastors, and People, through the merits and by the grace of our Lord and Saviour Jesus Christ. Amen.

From the Irish Ecclesiastical Journal.

Romish Plagiarism.

We lately met with a small 18mo volume, entitled the "Panegyric of the Blessed Aloysius, preached at Clongowes Wood College, by the Rev. Dr. O'Connell, late Professor of Divinity, St. Mary's, Oscott, and dedicated to the Very Rev. P. Dowley, Principal of Saint Vincent's Ecclesiastical College, Castleknock." Here was a sermon preached by a Roman Catholic ex-Professor of Divinity, before a College, dedicated to the head of an important ecclesiastical seminary. We confess we were all curiosity to peruse the sparsely printed page, each one with bold margin, and standing inside four broad red lines. But withal we were a little alarmed. Dr. O'Connell we knew was a controversialist who had made much noise from "St. Andrew's Church," and the "Church of Adam and Eve," to Marlborough Street. We had seen his name often inserted in print; none of your contemptible small capitals, but blazing posters, each letter two feet long; involuntarily we associated his intellectual growth with the Titanic capitals of dislocated and elongated limb in which his name and titles were given to immortal fame, and we dreaded the power of some unanswerable argument which might greet us, as we turned over Dr. O'Connell's panegyric.

"A change came o'er the spirit of our dream." In plain words, we find that this sermon before a college, dedicated to its principal, by an ex-professor, was copied in a great measure "clean out" from Archdeacon Manning's sermons. A page or two perplexed us; but lo! it turned up in Melville's Sermons. The small residue appears to come from some life of the saint.

We would apologize to our readers if the tone of these remarks be inconsistent with the former part of this article, or with the general character of our journal. But there is something so *small* about this most unblushing plagiarism that we cannot but laugh. We can sympathize with the modesty or the incompetency which induces a clergyman to copy out a sermon and read it to his people. Indeed we have known men of no despicable attainments, who have defended their so doing on the ground that there were better sermons printed than they could compose. But we have no sympathy with the man who aspires to a character for eloquence purchased with stolen goods. We look upon such a person (even if he be a D.D., and an ex-professor) as guilty of literary petty larceny, and we put him in the stocks as a warning to others. We hold such conduct to be plainly immoral and dishonorable. We are sure that it is what is utterly inconceivable of any person who occupies in our Church the same position, comparatively, which Dr O'Connell occupies in the Church of Rome; and we hope that this article, if it meets the eye of any intelligent Roman Catholic, will induce him to be wary in taking the word of such controversalists as Dr. O'Connell.

But it is not only for these reasons, it is not only because we are indignant at the self-conceit which would deck itself out in the robes of such men as Manning and Melville, that we have noticed the bare-faced plagiary of Dr. O'Connell. It was but lately that we saw a clever periodical sneering at "such sermons as are possible in our Anglican Church." Roman Catholics profess that outside their Church there is no light, and no religious knowledge. It is useful to see that Dr. O'Connell, at least, cannot believe what he professes; otherwise in treating of a Saint distinguished for *contemplation* (as he technically calls it), the gift of but a select few, the Church of the Church, he surely would not use the *ipsissima verba* of heretics—of men, at best, in the spiritual position of heathens, who act up to the light of nature.

We have selected in parallel columns, as much as is necessary to confirm what we have said:—[these quotations would take up fully two of our columns! Ed. Churchman.]

We think it unnecessary to quote any more passages to prove our assertion. To convey an adequate idea of the fraud committed by this controversial champion, we should print the entire sermon.

It may be remarked that when Dr. O'Connell *does* alter a word or two in the transcription, it is invariably for the worse. His sermon is a nonsense sermon, on the same principle that little boys hexameters are nonsense verses.

From the English Churchman.

THE BISHOP OF NEWFOUNDLAND, THE LORD BISHOP OF SALISBURY, AND THE BIBLE SOCIETY.

The last North American mail has brought us a copy of an admirable charge delivered by the Bishop of Newfoundland to his clergy on his first trienniel visitation. In this document he strongly and affectionately urges them to a rigid observance of rubrical ordinances and consequent uniformity in the mode of Divine worship. Alluding to a branch of the British and Foreign Bible Society, which had been established at St. John's in rivalry to that of the Society for the Propagation of the Gospel in Foreign Parts, which he had instituted, he stated that though he received what they had done with thankfulness, he could not but think that the Constitution of the British and Foreign Bible Society had a tendency to the encouragement of schism, and that a branch of it could not be required there upon any plea of necessity and advantage. He observed:—

"In speaking of the Bible Society itself, I choose to avail myself of the published remarks of the present Bishop of Salisbury, than whom I believe no person ranks higher among churchmen for wisdom and piety. His testimony will have the greater weight because he was himself a member of that Society, and withdrew from it, not we may be sure lightly, or without a struggle with himself, and prayers for God's blessing and direction. Another reason for using his remarks is that I may avoid all appearance of reflecting personally upon any individuals or classes among us.

"LETTER OF THE LORD BISHOP OF SALISBURY ON WITHDRAWING FROM THE BIBLE SOCIETY.

"'. . . . The following are the considerations which were merely instrumental in leading my mind to the conclusion to which I have arrived.

"'1. The constitution and character of the public meetings by which the business of the society is carried on. 2. The manner in which its operations frequently interfere with the good order of the Church, and obstruct the ministry of the parochial clergy. 3. The tendency of the Society to obscure the office of the Church in relation to the Word of God.

"'I will, as briefly as I can, explain what I mean on each of these points.

"'Whoever has been in the habit of attending the meetings of the Bible Society is aware that they are composed of persons belonging to every variety of religious denomination and holding every shade of opinion which is compatible with the acceptance of the Holy Scriptures, as a revelation from God. All these persons meet together, and from the nature of the occasion which assembles them, with an appearance of recognized equality in a matter touching upon the foundation of religious belief. The Independent, the Baptist, the Quaker, the Socinian assemble on the platform by the side of the member of the Church, on a common understanding that their differences are *pro hac vice* to be laid aside, and their point of agreement in receiving the Bible as the word of God, and being zealous for its distribution, is to be alone considered. Do not let me be misunderstood as implying that a dishonorable compromise of opinion on the part of any one is required by the constitution of the Society. On the contrary I know that "union without compromise" is a sort of watchword in it. But what I do say is, that the necessary tendency of a meeting so composed is to magnify the point of agreement between its members, and to sink, as of comparative insignificance, their respective differences. Whoever has been in the habit of attending meetings of the Bible Society must be familiar with such expressions as that the members of the Society are only separated by "unimportant differences," and are joined in "essential unity," whereas an examination of what these "unimportant differences', are, will show that, in one quarter or another, they comprise most of the chief doctrines, and all the ordinances of the Christian religion; and are so clearly recognised in the constitution of the Society as to make it impossible for a meeting of persons assembled to promote the distribution of God's Word to unite in worshipping Him in prayer.

"'I have felt, therefore, that the practical tendency of such meetings is to foster a spirit of indifference to the most vital doctrinal truth, as well as yet more clearly to exhibit a disregard of the distinctive character of the Church as a body to which that truth is intrusted. A member of the Church at such meetings is always liable to hear statements made on those topics which must either be replied to at the risk of very inopportune discussion, or apparently be sanctioned by being passed over in silence.

"'The second point on which I proposed to remark is the manner in which the operations of the Society frequently interfere with the good order of the Church, by being obtruded into the parishes of clergy who do not feel at liberty to take a part in them. A very great proportion of the clergy are not members of the Bible Society; but from the constitution of that body its operations are necessarily carried on without reference to this, and meetings are holden in the parishes of such clergy contrary to their wishes.

"It not unfrequently happens, in such a case, that a clergyman finds that a meeting of the Bible Society is to take place in his parish. The dissenting Chapel is perhaps the place of assembly. Of his own parishioners the chief supporters of the cause are the leading dissenters. But members of the Church from other parishes, who are supporters of the society, also attend. Perhaps some neighboring Clergy are induced, even under such circumstances, to take part in the proceedings, which thus practically assume the appearance of giving a sanction and support to the system of dissent; tend to lower the influence of the Clergyman with his parishoners; and to make the very distribution of the Scriptures a means of upholding these 'erroneous and strange doctrines contrary to God's word,' which every Clergyman is bound by his ordination vow, with all faithful diligence to banish and drive away. I have had repeated and painful experience of such cases in the course of the last five years; and I have felt that, while I continue a member of the society, the sanction of my authority was indirectly given to proceedings which I could not but regard as very detrimental to the good order of the Church, and the influence of the Clergy in their respective parishes. Reflections upon these two great practical evils in the working of society, will, I think, show that they both proceed from the same fundamental error, viz., that of forgetting that a body so constituted is not properly capable of performing functions which essentially appertain to the Church in the character of 'witness and keeper of holy writ,' and are capable of being satisfactorily discharged by her alone. I mean satisfactorily discharged on the principles which a member of the Church is bound to recognize; because the indifference to positive doctrine, and the unlimited license of private judgment, both in points of faith and discipline, which it is the effect of the system of the Society to foster, are as much at variance with the spirit of the Church, as they are agreeable to the views of some of the bodies that are separated from her. And this is the third ground which I mentioned as having influenced my judgment in coming to the decision I have done.

"I have now stated the reasons which have brought me to the conclusion that the British and Foreign Bible Society is not so constituted as to enable it to discharge, in the best and most satisfactory manner, the great office it has undertaken; and that, sensible as I am, of the importance of the object proposed, and anxious to promote it, I cannot properly co-operate with this society in doing so, or continue a member of it, consistently with my duty in other respects.

I have, &c. &c., "E. Sarum."

March 2, 1849.

"Now without meaning to apply and adopt these remarks in every point and particular, I may be allowed, as before, to state two conclusions or corollaries, which appear to me obvious, necessary, and of great importance.

"1st. That if a Bishop of the Church, of great wisdom, piety, and experience, is constrained to withdraw from the Society, knowing its nhture and practical working, a younger Bishop may well be excused if he hesitates to join or support it.

"2d. If one Bishop is constrained to withdraw from the Society, and not one but many hesitate to join or support it, and your own Clergy, influenced by these and other reasons, all regret it; you, as Churchmen, and friends of the Church, must reflect and pause; especially when you have another Society, long established, among you, pursuing the same object, sanctioned and supported by your own Bishops and Clergy, and by nearly all the Bishops and Clergy of the Church of England."

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church

Entered according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XIV.—SCHISM.

(Continued.)

An invisible church! How can this be? The word "church" occurs more than a hundred times in the New Testament*—quite often enough to satisfy the churchman, and a hundred times too often for the ears that are shocked to hear it once in the longest sermon—and I beg the candid Presbyterian to sit down and attentively compare the places, and mark how often it will *bear* the interpretation of a thing invisible. An invisible church! A pure, spiritual, invisible church at Pergamos, infested with the Nicolaitans! An invisible church at Thyatira, with "that woman, Jezebel" for a member! An invisible church at Sardis, "ready to die!" An invisible church at Laodicea, fit only to be "spued out of the mouth" of Christ!

How can the church be invisible? "Tell it to the church," says our Lord; how can we tell it to an invisible community? and how can a man be cast out from an invisible church? Though you cast him out, if he be a good man, he still belongs to your invisible church as much as before; and if he be a bad man, you cannot cast him out, because he does not belong to it at all. A thousand considerations make it manifest that the church Christ left on earth is not only one and universal, but that it is outward and visible.

How can the fold be invisible?—the Shepherd prays, "that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us, that *the world* may believe that thou hast sent me." How can *the world* discover an invisible unity, that even the spiritual eye cannot discern? But let all things return to the only faith and unity of the first centuries, and *the world* will again see, and the world will *again believe*.

If the church of Christ on earth be an invisible brotherhood of spiritual believers, then is schism an impossible sin, and charity an impossible virtue. *Schism an impossible sin*; because, go where you will; set up what sect you please; cry I am of Paul, and I of Apollos, and I of Luther, and I of Wesley, as you may; as a spiritual Christian, you cannot, by any act of visible and external separation, divide an invisible community of spiritual members; schism is an impossible sin; and good men seem to think so, as we infer from the ease and the pride with which they have seemed so often to accomplish it. And if the church be an invisible community of those, and those only, who are spiritual, then is *charity* also *an impossible virtue*. Charity is no more to be extended to all who have been baptized into one visible body, nor to all who eat with us the children's bread; but we are to spy out those who are spiritual and evangelical, according to our ideas, and to give them, and them only, our charitable fellowship, as members of our invisible communion. In the *visible* church, where doubt commences, charity begins; in the invisible church, where doubt commences, charity dies under the new prerogative we assume of discerning *spirits*. Peace in a family were always easy, if we were allowed to choose our brothers and our sisters; and charity ceases to be a virtue, where we have exercised the prior assumption of selecting who shall be our spiritual brethren.

But how can the church be an invisible body? How could such an idea have ever found its way into the minds of men? Necessity, we hear it said, is the mother of invention: and, if I could suppose that my readers would bear it, I should like to show, here or elsewhere, that the histories of Presbyterianism have always been in advance of its theories. The spiritual church they talk of, would never have been thought of, if they had not perpetrated schism after schism, until the identity and unity even of their own sect could be no longer traced. They had no idea, when they separated, against Melancthon's counsel, from the bishops and the church, of perpetrating schism, but expected that the bishops and the church would concede their demands, and go over to their side. While schism was not in the first instance the thought, the spiritual church was entirely an after-thought. Necessity is its mother. As the doctrine of absolute predestination, (or, as its advocate Doctor Priestly, calls it, of philosophical necessity) which has been inherited from Calvin, to whom it descended from the Romish Schoolmen, who had derived it from the Greeks, who in their time received it from the Persians, among whom it still flourishes in all its vigor, must be first believed, before men can find it in the Bible, so must universalism, and isms without number, be first believed, and the proofs sought afterward. According to the same rule, schism is first perpetrated, and palliation sought for afterward. But who can find it in the Scriptures? "*Ye take too much* upon you," said Korah and his company, to Aaron and his sons, "seeing *all the congregation are holy*." "Ye take too much upon you, ye sons of Levi," answered Moses, and the earth opened and swallowed them up. Korah and his company were the second of the three orders of the priesthood, casting off the authority of the first; and, if such events of the old dispensation typify events in the new, then here is the type and prediction of the order of Presbyters rising up against the order of bishops, with the same plea, "Ye take too much upon you, ye sons of Aaron." Show me one instance in the Bible, where the pretence of superior purity or piety ever was alleged to justify a *schism*, and I will show you thousands where the possession of that purity and piety was demonstrated by adherence to *unity*. "Show me thy charity, without thy unity, and I will show thee my charity by my unity." Elijah, who for his purity was carried up alive to heaven, would not separate himself or the seven thousand that had not bowed the knee to Baal, from the seven millions and more that had fallen into the pollutions of idolatry. Daniel, the holy captive, who inspired the very lions with awe, did not separate from the church of his fathers, but turned his face in Babylon toward the altar in Jerusalem.—Even John the Baptist ate the passover with Herod, and the Holy Jesus sat down to supper with Judas. They did not withdraw from the temple, though it were now a den of thieves, nor from the synagogue on the Sabbath day, although Satan had his seat there. In Samaria our Saviour found the only schism in the Jewish church, and, passing by their mountain, to go up to Jerusalem himself, he said to the woman at the well, "Ye worship ye know not what; we know what we worship; for salvation is of the Jews." "But into any village of the Samaritans enter ye not," he said to his first heralds. Where is schism or separation, in any one instance, commended or tolerated in the Scriptures?

To this there can be no *reply*, but there will be certainly this *retort*—Why then did the Episcopal church separate from the church of Rome?—I answer, because Rome was then, and is now, as was Samaria among the Jews, in a state of separation and schism from the rest of the church; she had led *us* awhile into her schism, as, through her Jesuits in disguise, she led *you* into *yours*; and we *have done* only what now we ask *you* and *her* to do; we have returned from novelties to the ancient and universal faith, and from schism to the ancient and universal discipline.

Pray, do not tell us any more of a spiritual and invisible church; for "unto what is the kingdom of God like," says our Saviour, "and whereunto shall I resemble it?" Fortunately, the lips that asked the question, have also answered it for us. It is the vine and its branches; and "every branch in me (observe the strong expression, *in me*, that is, *in Christ*) that beareth not fruit, is cut down, and cast into the fire." It is the vine then, with its living branches and its dead.

Again, it is a vineyard, and the barren fig-tree, so long the keeper's care, is cut down and cast into the fire; how can it be then the pure, spiritual vineyard now alleged?

The church, or the kingdom of heaven, is the company of guests at the marriage of the King's Son, among whom was the miserable man without the wedding garment; it is not then the company of the elect and good, but the assembly of guests around a sacramental table, some in a sinless and seamless garment, and others in impurity and rags.

It is the retinue of virgins going forth, to meet the Bridegroom, not all spiritual, not all wise, but a mixed company of the wise and the foolish; and while the lamps of five burned on, the lamps of five others went out, and left their possessors in darkness and despair.

Such are the metaphors by which, as if to anticipate the errors of a future day, our Saviour has made plain this important subject. The kingdom of heaven is the family of servants, to whom their Lord distributed the talents. By some these talents were improved; others digged in the earth, and in earth centered and buried all. "Cast the unprofitable servant into outer darkness; there shall be weeping and gnashing of teeth."

Again, says our Saviour, it is the field, of wheat and tares, so mixed and interwoven, that even an angel's eye cannot discern them now.—Ye are not to be continually and continually separating from your brethren, because the tares are among the wheat, and ye would at the expense of unity set up a purer and a better church. What if men cast up to us that there are bad men in the church; we know it; we see the wisdom of it; we can give them many reasons for it; it is intended to be so; the work of rooting out tares, would root out charity from the heart; root not up the tares, lest ye root up the wheat also; but let both grow together until the judgment.—John bore the hypocricy of Herod; Jesus received the kiss of Judas. Are we better than were the Elijahs and the Daniels in times of apostacy? Are we purer than he with the leathern girdle, or He that hanged upon the tree, that we must ever and forever be separating from our brethren? Who then are "uncharitable"? those who are satisfied with the church as it is and as it was and are content to live and to die in her bosom! or those who like the ungracious child of Noah, take pleasure in exposing a parent's nakedness, leaving it to other hands to walk backward, and throw a mantle over her faults? Who are the "uncharitable?" They who left *us*, when *we* would have kept *them*, because we were too impure to be in contact and communion with them, counting us as tares? or we, who were willing that both should grow together until the harvest?

These continual illustrations show how the heart of our Lord sighed and agonized for His church's unity. He would have the wheat and the tares to grow together in the field, rather than risk the discrimination to the judgments of men, and sacrifice to continual experiment the great principle of unity. Although "he knew from the beginning who should betray him;" yet he never broke the secret to the disciples, that the bond of charity might not be broken. And when we think that parables have been exhausted, he returns yet again to the subject, and says that the kingdom of heaven is the net cast into the sea, which gathered into it both good fishes and bad. The world is the sea. Millions are in its bosom. It has its calms and its starry nights. But the storm is often in the deep. Forever restless in its motion, and dark are many of its hours. Bleak, barren, rocky, and full of danger, are many of its shores. Whirlpools and currents and shoals and reefs are buried under its deceitful face. This is the sea in which the fishers of men are to let down the net. Stormy may be the day, starless may be the night, dark may be the bosom of the deep, wild may be the hurricane as it comes lashing its way from the mountains, still they must let down the net. They may have toiled the live-long night and taken nothing, but still they must let down the net. That net then takes both good and bad. The foolish fisherman would break the net, to separate the bad. But let no opening be made, to let out the bad, for the good will leave it too. Root not up the tares, lest ye root up the wheat also. Depend upon it, you are mistaken. How can the church be imagined for one moment to be a church of invisible, indefectible members? It is the Bethsaida of the world; and we are not to say, Get thee away, thou miserable man, who for thirty and eight years hast lain here, a libel on the virtue of these waters, and art nothing better, and give thy bed to one more likely to be healed.—Thus we should turn the Bethsaida of God into the Beth-horon of man—the house of mercy into the house of judgment. The church is earth's hospital, not for the hale, but the halt, not for the recovered, but the convalescent. With a living bread she feeds the hungry, and the cup she pours into the wound, enables the weak to go on their way rejoicing; at certain seasons an angel with healing in his wings troubles the waters, and imparts a fresh virtue to the wave; and the heavenly Physician, with healing in his very looks, walks the porches of the hospital. Do not then tell us that the kingdom of heaven is a spiritual and invisible church. Schism has lost you a reality; do not grasp at a shadow.

You know yourselves that this shadow does not satisfy. You know yourselves that you are feeling after a visible and more tangible union. What was the meaning of a meeting held in New York a few years ago, (of which I was a silent spectator) for the purpose of devising a broad and comprehensive basis of faith, that should, in things essential, give satisfaction to all, and recover unity—a meeting remarkable for its oversight of the Apostles' Creed, but not remarkable for its result in giving existence to a new sect? And what is the meaning of the more recent and abortive movement, known as "the evangelical alliance," into which, we are informed, the scripture doctrine of future punishments was, out of deference to the Germans, with difficulty admitted? And the Bible Society, and the Tract Society, and the Sunday School Unions, in which the sects unite, what are they all, but concessions to the great principle of visible Unity? What are they all, but a confession that you feel your columns broken and feeble before the solid phalanx in which Rome moves? You affect to undervalue Unity—then why do you tremble at the growl of the lion and the thunder from the Vatican? Has Rome truth on her side? Has she reason? Has she antiquity? Has she the Bible? No! but she has—what you have lost—Unity. And, as an eloquent clergyman of New York, (whose name I might give, if I could from memory recite the passage without marring its beauty or its force) speaking of the sects into which each town and village in the west are rent, once said, "While this is so, and they are divided into sects and parties, the Roman eagle is hovering near, as he did over Jerusalem of old, watching with eagle's eye, until weary of endless faction and division within, of the interminable siege without, the people shall in despair throw open the gates, and let the conquerors in." *Divide et impera*—divide and conquer—was a maxim of Rome, even when Rome was pagan.

If spiritual unity had been in the mind of St. Paul, why could he not as well have allowed one to be of Paul, and another of Apollos, and another of Cephas, as that one should now be of Calvin, and another of Arminius, and another of Wesley, and another of Swedenborg? No, it is a flimsy substitute for a vital and holy reality—a fig-leaf apron over a miserable nakedness—an oratorical flourish on an anniversary platform, appearing, as one of the three hundred and sixty-five islands of Bermuda is said to do, one day in the year, and again disappearing till its anniversary returns. It is a curious thing, living only on its birthdays; at all other times, it is a union from not uniting, a lucus, a non lucendo. Instead of a church, we go into a Broadway Tabernacle or an Exeter Hall. Instead of an altar, we surround a platform. Instead of priests, we are occupied with orators. Instead of the Bishop, the emblem of unity is the chair of the Dairyman's Daughter. Instead of incense to our Maker, a cloud is sent up as a grateful offering of applause and dust to speakers. And finally, instead of sacraments, the the holy, the blessed, the love constraining sacraments, there is a shaking of hands, and the curtain drops. Is it right—*is it right*, thus to suppress the symbols of unity and of communion with which Christ bound his church together? Can any end on earth justify the means? And what does such unity amount to? It is well known, that it is with great difficulty a half-dozen orators can be selected, skilful enough to step for one day over a platform, without treading on his brother's toes. And not unfrequently, with all the tact and caution that are used, the toes are trodden, and the challenge follows, as promptly as the card the insult in the ball room. We must confess, that the alleged union has in our judgment just the same existence with the alleged transubstantiation of the Romanists. And though, in either case, our external senses are not to be allowed to testify, still we must say, in both, that until we shall *see*, we shall be sceptical. One of the Live-Forevers in the West was asked by a gentleman, "But suppose, I should put the ball in this rifle through your heart, should you not die?" "No," said the Live-Forever, "I should not; I might seem in the eyes of unbelievers, to fall down, and die; but it would not be so; for our Lord says, "He that believeth in me shall never die." The same is the pretence to spiritual unity; "we may seem to you to dispute and wrangle and to be divided; but we love one another, and are all united, heart to heart, in the inseparable tie of spiritual and invisible unity.—What is this, but the old argument for transubstantiation? And what is all this cry about a spiritual church, but downright Quakerism?—And what is all this anniversary and platform unity, but a got-up thing,

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* This very striking fact has its equally striking counterpart in the circumstance, that the words, *Baptism*, *Baptize*, and *Baptizing*, &c., occur *ninety-four* times in the Epistles and Gospels of the New Testament, besides innumerable allusions to the sprinkling of the heart from an evil conscience, and the washing of the body with pure water. That dreadful word "Baptism" ninety-four times in the Gospels and epistles! I venture to say that, in the preaching of Presbyterians, (Qu. any others?) it does not occur *once* in ninety-four sermons out of every hundred.—We must therefore, bring in Matthew, Mark, Luke, John, Paul, and Peter, all guilty of High Churchmanship! Only think of Peter saying, "Repent and be baptized every one of you in the name of Jesus Christ, *for the remission of sins*, and *ye shall receive the Holy Ghost*." The modern "evangelical" doctrine is, that the Holy Ghost must and does *precede* both repentance and baptism. Who is right? Only think of Ananias saying to so intelligent a man as Saul of Tarsus, in this respect also "born out of due time," *almost* intelligent enough to have been kept back for the "nineteenth century,"—"and now why tarriest thou?—Arise, and be baptized, *and wash away thy sins*, calling on the name of the Lord"! But a greater than they all had said,—"He that believeth, and is baptized, *shall be saved*," and, "Except a man be born of water and of the Spirit, he *cannot enter into the kingdom of God*."

"Which at the best lasts not a day;
"Like frost-work in the morning ray,
"The fancied fabric melts away."

All this while, the Episcopal Church is one and the same, unaltered in her creed, undivided in her unity—free as the air—universal as the light—firm as the earth's center—everywhere, always, indissolubly one—the old olive tree of Saint Paul,

"Moored in the rifted rock,
"Proof to the tempest's shock,
"Firmer she roots her, the harder it blows."

She is known to the sects, that carry their mutual war into the most distant lands, as universal, indivisible, unalterable. Wherever she is found, no one is left to imagine what doctrines the nations will hear at her lips, by what prayers she will teach them faith's ascent to heaven, what hymns and praises she will send up from the ships far off at sea, by what comforts she will soothe the dying hour of the stranger in a foreign land, with what solemnities she will lay him gently on his pillow in the dust. All over the world, in answer to our Lord's last prayer with the disciples, she is one—often, like the seamless garment in the soldier's hands, just on the point of being rent, when a better thought has come into the minds even of her soldiers and her fighting men,—No, it is so beautiful, "let us not rend it!"

One of Three Hundred.

[Continued.]

For the Churchman.

> "To do good and to communicate forget not: for with such sacrifices God is well pleased."—*Hebrews* xiii., 16.
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> "Let us not be weary in well doing: for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them that are of the household of faith."—*Galatians* vi., 9, 10.

Thus speaks the Holy Ghost respecting an essential and widely comprehensive part of that charity which is greater than either faith or hope: without which no faith can justify, and no hope be rightly cherished. There must be not only a *doing good*, which admits of degrees down to the very least; but also a *communication**—that which is fitted to impart a *commonness* of benefit or enjoyment between him who does the good, and him to whom it is done, as far as the means of the former, and other claims upon him, admit, and therefore complete as far as his will, and desire, and Christian sympathies, are concerned; and therefore liberal and generous—an honest and heartfelt effort to make the object of his charity as happy as himself—an earnest and cordial adoption and application of the Saviour's golden rule, that we love our neighbor as ourselves.

There must be a glad and untiring devotion to well-doing—no *weariness*. There must be no doubt that, by the merciful providence and grace of God, good will come of our well-doing: let us persevere in faith, and with prayer, and in due season we shall reap—reap the true Christian satisfaction of seeing glory brought to God, and benefit to man.

What we do must be done as an offering and sacrifice to God; and therefore in the true faith and piety of His gospel; and therefore, also, such, in kind and measure, as fitly represents the gratitude and devotion due to Him.

Opportunity must be our rule—opportunity respecting both the occasions presented to us, and the means afforded us: our judgments being governed by what the Bible declares of the awful guilt and peril to the soul, of being covetous, uncharitable, and insensible to the needs of others; and of those blessings to the benevolent, firm and practical confidence in which it makes an essential part of evangelical faith and piety; and by the ready and cheerful affection with which, and the abundant measure in which, we would make offerings of thanksgiving and allegiance to our God.

The most important sphere in which we can "do good and communicate," is contributing to the spread of the gospel, and the securing to men of its great and precious benefits. The bounden obligation of this duty is clearly set forth and strongly urged in the Bible, with its appointment as God's means for carrying on that blessed work, and His promise of its being furthered with His continual help, and crowned by His grace with success. By the inspiration and aid of His Holy Spirit, the portion of His "Catholic and Apostolic Church" planted by Him in this nation and diocese, presents to its members "opportunity" of doing such good, in various important and efficient departments, and in judicious and well-adapted method and order. For training proper persons for the Christian ministry, and for prosecuting the great work of missions, the General Theological Seminary, and the Board of Missions, have been established by the General Convention, and act under responsibility to it. For extending, and rendering more efficient, the bringing up of the young in the nurture and admonition of the Lord, and remedying whatever defect in such training may have been experienced by older persons, bishops, clergy, and laity, from all parts of our ecclesiastical confederation, established, many years ago, the Sunday School Union, which has ever since had, as it now has, the confidence regard of the American Church generally. Our diocesan convention has, for more than half a century, had under its authority and appointment an organised system of diocesan missions; and has, for many years, adopted as its agent for assisting young men in the necessary expenses of literary and theological preparation for the ministry, the incorporated Society for Promoting Religion and Learning in this State; and makes it, by canon, the duty of every parish in the diocese, to contribute statedly to the missionary and education funds of which the proper use and disposal is thus provided for. The Bible and Common Prayer Book Society, and the Tract Society, originally established in this diocese, about forty years ago, and ever since conducted under episcopal authority and sanction, aided by the co-operation of leading clergymen and laymen, and approved, adopted, and patronised by the diocese at large, are duly constituted and authorised agents for our "well-doing" in the very important spheres indicated by their titles.

Thus does our spiritual mother give us opportunity to "do good unto all men, and especially to them that are of the household of faith," in that care for their souls, which, cherished and exercised in due allegiance and subordination to Christ and His Church, is the proper evangelical mode of promoting the glory of God, and the best interests of our fellow men—their interests, not only in the great concern of the salvation of their souls, but also in all that relates to their true comfort and enjoyment in things temporal, and their well-doing, and promoting of each other's happiness and welfare, in their various states and relations in life.

The particulars embraced in the above-mentioned operations, cover a vast sphere of that doing good and communicating which the Bible lays upon Christians as their bounden duty, if they would enjoy the justification and salvation which Christ procured for His faithful people. Each particular possesses an importance which the true Christian cannot but highly appreciate: each requires and deserves liberal contributions, and earnest labor of love: and each now greatly needs such manifestations of faith and charity—such well-pleasing sacrifices to our ever kind and merciful God and Saviour.

It is truly painful to see how these several charities have to be incessantly importuning and urging the members of the Church to do their duty by them, and through them, to God the Father, whose blessing they are constantly enjoying, God the Son, who gave His own Self for them, and God the Holy Ghost who sanctifies them, and ever waits to be more and more gracious towards them, as they receive and cherish the faith and hope and charity which He inspires; how special appeals must constantly be made to wake them up to extraordinary efforts which have more in them of the blind yielding to impulse, than the deep and abiding affection of that true charity which only has promise of God's acceptance and blessing; how strong, and too often successful, is temptation to meet their necessities by invoking the, at best questionable, devices, arts, and appliances, used by the world to excite popular feeling, enlist popular applause, and thus carry a point. "These things ought not so to be." A temporary end may thus be answered: a worldly excitement may be produced: a feeling may be roused, and a motive engendered, believed good, because accomplishing a present desire: but who will say that evidence is thus given of the deeply-rooted, the constant, the uniform faith and love which the Gospel requires! who will deny that much unchristian pride and vanity are thus excited? who will doubt that there arises herein much of that feeling of merit and boasting, which is so deadly to the proper influence of true Evangelical faith? who will deny that there is thus presented strong and often successful temptation to think more of the might of the dollar, and the power of contrivance and of management, than of the Spirit of God, in the good that may be done? who has not seen the mournful reaction of coldness, deadness, and insensibility, that naturally follows such excitements and stimulants?

These things ought not so to be, and would not, if Christians exercised charity or principle—that principle which the Gospel furnishes and requires; if they sought first the kingdom of God and His righteousness; if their faith was their perpetually acting and controling rule and measure of duty; if they realized the only true foundation of a reasonable hope in God's perpetual and untiring mercy to themselves; if they had enough of the *piety* to give them a true idea of the *charity* of the Gospel. Then, in the fear of God, and the genuine love of Him above all things, and of their neighbors, or fellow men, as themselves, and with the disinterestedness, unselfishness, and spiritual affection and motive, thus inspired, they would ask themselves how much God enables, and, therefore, requires them to do; and would do that, to the fulness of the measure, which they would have meted to themselves, gladly, willingly, generously: they would do it in a perpetual stream of uniform, unwearying benevolence; they would divide it among the several opportunities before them, as, upon due, and duly advised, deliberation, they may think needed by their general, or respective special, importance or emergencies.

The above opportunities have much to commend them to the sound principles and pious feelings of the Christian. They are prepared and presented to us, and urged upon our adoption and faithful improvement, by our spiritual mother the Church; which, as the spouse of Christ, is our proper guide and aid in all that relates to our allegiance to Him, to our faithful use of the means of that grace of His Holy Spirit, whereby the Christian life is to exist and act in us, and to our advancing the glory of our Heavenly Father, and the welfare our fellow-men. They were established either by the authoritative action of duly constituted councils of the American Church; or by the less formal consentient action and approval of the great body of her bishops, clergy and laity, without party or sectional principle, motive, or agency, on the broad ground of assent and consent to the doctrines and order of the Church, as the same are set forth in her standards; or by the like action of our own diocesan convention, or the like co-operation of the bishop of the diocese, and of the clergy and laity in its chief city: there being addded, in these last cases, (the Bible and Prayer Book, and Tract Societies,) the full and affectionate sympathy and confidence of the whole diocese, and indeed of the Church generally, throughout the Union. And, amidst all the vicissitudes of the Church since these blessed charities were established, they have continued to enjoy very largely such sympathy and confidence. Their affairs have been duly and orderly conducted, and statedly recurring opportunities given to the Church to "set them" over those affairs to whom it seems best to her to entrust them.

In availing ourselves, therefore, of these opportunities of doing good, and communicating, we can enjoy the pious satisfaction of reflecting that we thereby become the direct instruments and agents of the Church, in the work for which she holds her divine Lord's commission; that, as members together of that body of Christ, and thus of Christ Himself, we are engaged in that well-doing, for which she, and we as hers, have the gift of the Holy Ghost; that we act in conjunction with her perpetual offering of prayer to God for His blessing, for the extension of His kingdom, for its entrance and abode in the hearts of men, for its inestimable blessings on the community, and for the gathering in of souls to the enjoyment of its everlasting glory and felicity; and that our doing good and communicating is in connection with her constantly celebrating and making before God's Divine Majesty the memorial He hath commanded of that one oblation through which only all our offerings of duty and charity can be hoped to be accepted, and to have a blessing poured upon them. What we thus do, is done amidst prayers, and praises, and thanksgivings; the humble and sincere professions of the faithful; the meek and contrite acknowledgements of the penitent; the absolutions and benedictions of the priesthood; and the perpetual, solemn reading and hearing of God's holy book. What we thus do is a strengthener of that unity of His people for which Christ so earnestly prayed; it tends to create the habit of love and preference for the Church; it tends to mark clearly, and keep ever before us, the distinction which Divine Providenee has shown to be so essential to the interests of the Gospel, between the sound Catholicism of that glorious and gracious system, and papal and protestant departures from it; it tends to ward off that compromise with any such departures, which is so uniformly seen to be antichristian in its consequences: it is in fact the only consistent course of those who love our Lord Jesus Christ in sincerity.

Thus let the Christian exercise his charity—the very important and essential departments of charity noticed above, and every other, the proper support of his diocesan and parochial sections of the one Church of Christ, and all that his religion requires and invites him to do for the spiritual and temporal good of his fellow men; let him do it, as much as may be, in that holiest of and most christian way, the alms and oblations of the offertory; let him do it *as a christian*, in the true faith, humility, gratitude, love, and piety of the Gospel; and it will very legitimately and powerfully strengthen the faith and hope and charity with which he joins in the effusion so beautifully chanted by the Church in her daily service, and in which she provides her children with thoughts of joy and consolation amid all the changes and chances of this transitory life—"God, even our own God, shall give us His blessing. God shall bless us; and all the ends of the world shall fear Him."

B. T. O.

For the Churchman—from the Banner of the Cross.

Mr. Editors:—Perhaps your readers may feel the same interest with myself, in learning to what colleges we are indebted for the early education of the Bishops of our branch of the Church As far as I can ascertain they are as follows:

Yale.—Bishops Seabury (1748) Jarvis. (1761), De Lancey (1817), and Gadsden (1804.)
Harvard.—Bishops Bass (1744) and Parker (1764).
Pennsylvania.—Bishop White (1765)
Dickinson.—Bishop McCoskry (1820).
Union.—Bishops Brownell (1804), Doane (1818), and Potter (1818).
Cambridge U. (Eng.)—Bishop Smith of S. C. (1753).
Marischal, (Scotland).—Bp. Kemp (1786).
Charleston.—Bishop Bowen (1794).
Princeton.—Bishop Clagett (1764), Hobart (1793), Meade (1808), and McIlvaine (1816).
Columbia.—Bishops Provost (1758), Moore of N. Y. (1768), H. U. Onderdonk (1805), B. T. Onderdonk (1806), and Kemper (1809).

It may be that those who have better opportunities of getting the requisite information will complete the list.

Two Bishops, Whittingham [1825) and Lee [1837], received their theological training from the General Theological Seminary; and two, Bishop Polk [1830] and Boone [1835], graduated at the Theological Seminary of the Diocese of Virginia, while the remainder had the benefit of practical training under parochial incumbents, or received their first lessons in divinity in seminaries not of the Church to which they subsequently conformed

Nov. 8th. M.

THE CHURCHMAN.

New-York, Saturday, December 15, 1849.

State of the Diocese---Spencer's Pamphlet.

Since the triumphant conclusion of the late Diocesan Convention, we have been contented to rest awhile, and wait the progress of events.—There was no need of hurry or excitement. The ecclesiastical authority for the time being, the respected Standing Committee, had been entrusted with full powers to present an Address to the House of Bishops, setting forth the wants and circumstances of the Diocese, and we felt that the cause of law and order was perfectly safe in their hands. It was not clear whether any special meeting of the Bishops would be held, and till the fact was known, silence was better than the publication of vain rumors and conjectures. It was very evident that the resolution passed by the Convention had put our adversaries into a terrible fright, and occasioned a vast amount of preternatural and spasmodic activity. At a meeting of clergy and laity, (where held, and of whom consisting, does not appear,) an Executive Committee was appointed, who will go down to posterity in the columns of the Episcopal Recorder as the "*Brethren of St. Mary Deipara.*" It seems to be the duty of these gentlemen, by every means in their power (*per fas et nefas*) to defeat the expressed voice of the convention, and prevent the termination of the oppressive and illegal sentence of our deeply wronged Diocesan. Aware that the voice of the diocese is against them, they have, it appears, transmitted the memorial to other dioceses, to gain as much aid as possible in their unrighteous undertaking. A plainer confession of inherent weakness could hardly be made.

So long as it remained uncertain what would be done by the Bishops as to calling a meeting, it was perfectly needless to notice this *memorial*.—The mists of uncertainty however have now been dissipated, and it seems a meeting has been convened by the presiding Bishop one day before the meeting of the next General Convention. According to the Editor of the *Christian Witness*, this was designed as "*a gentle rebuke.*" By what authority this is stated, we do not know. It may be a mere gratuitous inference on the part of the writer. If it was designed, the attempt on the part of Bishop Chase, of Illinois, to rebuke his peers, and especially five such Bishops as those who have joined in the call, must be looked upon as an imitative assumption of archiepiscopal or papal authority not granted by the Constitution or Canons of the Church, but assumed in derogation of both. The *rebuke of such assumption* may safely be left to the Bishops themselves. Be this as it may, no meeting will be held for some nine months at least, and we shall have full time to look about us, and see what is to be done in the 'anomalous' position of the diocese.

The publication of the pamphlet to which we alluded in our last, by the Hon. Mr. Spencer, of Albany, may profitably be considered in connection with this subject. It is entitled a "Report to the Vestry of St. Peter's Church, Albany, of their Delegate to the Diocesan Convention, held at New York, September, 1849." The author states at the outset that when he was appointed it was understood by the Vestry that no resolution was to be supported by him having in view the restoration of Bishop Onderdonk. It seemed to them that the Resolution of Dr. Higbee, for which Mr. Spencer voted, had this bearing; and hence he explains at some length his "principles and views," in so acting, which he had no opportunity to do in the convention itself. The pamphlet is written in a dignified and courteous style, is marked by the writer's well known literary ability, affords many valuable hints on the state of the diocese, and throws much light on the measures which ought to be adopted to obtain a favorable result. If any feel surprised at his avowals made in the pages before us, and are disposed to accuse him of inconsistency, we are not of the number, and do not think the accusation just. He has, happily, thus far been able to act with the majority of the clergy and laity of this diocese, and to render them very efficient support, because the point where he and they diverge in sentiment has not been reached. The friends of the Bishop have hitherto been compelled to act on the defensive. The wildest measures were urged by the enemies of the Diocesan: to force a resignation; to declare the diocese vacant; to refuse all support from the Episcopal fund: every nerve was strained, every argument used, every means resorted to to carry their point and cut off forever all possibility of a resumption of duty on the part of the suspended Bishop. These efforts have been happily defeated. The convention have refused to request the resignation of Bishop Onderdonk, they have given him a support out of the Episcopal fund by a resolution, which, while the suspension lasts, his enemies can never have rescinded, and no one doubts that Bishop Onderdonk, though suspended, is our lawful Diocesan, except a few who have a monomania on the subject. In the contests which have taken place on these topics, the honorable member from Albany has uniformly, we believe, acted with the majority. Wherein, then, does he differ? On this point, viz: whether the restoration of Bishop Onderdonk to his functions is practicable or expedient. He believes not, and very frankly states that he shall oppose any efforts made for this object. This was aimed at he says by Dr. Sherwood's resolution, and he was therefore determined to oppose it. It is not contained in Dr. Higbee's proposition, and he therefore supported it. He also states that these sentiments are shared in very generally by the Churches in Albany, and he believes in other parts of the Diocese. Now whether these anticipations are sound or unsound, it is very well they should be stated, that we may know the difficulties with which we have to contend. To propose measures in the Convention which cannot be carried, is but a vain demonstration, and may lead to a disastrous defeat. On the other hand a correct knowledge of our strength, after all these drawbacks, enables us to take those measures which may result in a decided victory.

Mr. Spencer's views on Dr. Higbee's resolution as adopted, in some measure, we are happy to see, coincide with our own. He states that the second and third canons of 1847 were intended for the relief of our Diocese; the power of granting such relief was transferred from the General Convention to the Bishops of the Church; "the 'equity' of the Canon as to future sentences was in the very deliberate judgment of the General Convention that *no* sentence of suspension ought to be pronounced without containing in itself the limits of its operation, the conditions of its termination," and holds that this "equity" is "equally applicable to sentences already pronounced." and the Bishops "have the power given them of applying the principle to cases that have already occurred." Thus, then, the application by the Convention contained in Dr. Higbee's resolution is perfectly legitimate and respectful in Mr. Spencer's view, and his brief observations on this part of the subject very completely dispose of the tumid and irate verbosity of the *Memorial* of the "Brethren" on the same point.

Nor are his views on the bearing and effect of the resolution as passed by the Convention, however unpalatable they may be to us who think differently, unjust or unwarranted. The proposition of Dr. Sherwood asked the Bishops to *terminate* the sentence, and if not prepared to do this then to specify on what terms, &c., it should cease. Dr. Higbee's requests them to adopt such measures as may render the wise intent of the 3rd Canon available to the relief of the Diocese. The 2nd Canon, says Mr. Spencer, provides that the Bishops may "*remit or modify*," and this is what the Convention has asked them to do. Hence the Bishops may do one of four things.

"1. They may remit the sentence at once and absolutely. 2. They may modify the sentence by fixing a precise time for its termination. 3. They may modify it by designating any other specific contingency, when it shall cease. 4. They may utterly refuse to interpose, and may say that the nature of the case is such, and the incidents and events subsequent to the conviction of Bishop O. have been such, as utterly to preclude the idea of either remission or modification at any time. . . . . . If they adopt the 1st or 2nd of the above conclusions the question will be at rest. If they adopt the 3rd, and specify certain conditions, such as evidence of submission to the sentence, and of its having produced the proper disciplinatory effect, and that a restoration will be acceptable to the great body of the Diocese and beneficial to the Church—then must the sentiment of the Diocese be ascertained in such a manner as will insure its fair expression, and give it its legitimate influence. Whatever may be his individual feelings no sound Churchman will object to such a proceeding, or lift his voice against its results. If the Bishops come to the conclusion specified under the 4th head, or any one similar in its effect, then it will be our business to seek for a permanent substitute who may exercise the Episcopal functions which Bishop Onderdonk will continue disabled from performing. Thus, in any alternative that can be presented, there will either be no occasion for further action by the Diocese, or there will be furnished a distinct and definite basis for the proper measures to relieve it of all its difficulties." pp. 4, 5.

We have given a long extract that our readers may see how a gentleman of much legal and parliamentary experience, and of great intellectual acumen, views the resolution in question. We make no doubt that a large majority of those who voted for it did so under the impression that it was almost identical in effect with Dr. Sherwood's. It was voted against by many on this ground: the author tells us had they taken it in his sense, they would have voted for it. The protest against the action of the Convention was presented on the ground that it asked for a termination of the sentence,—the Memorial takes also the same view of it, and expresses the utmost alarm at the prospect. It must be observed, however, that in a case of this kind the terms of the resolution will alone be looked to by those to whom the application is made. If the honorable member from Albany takes the ground that a restoration of the Bishop to his Episcopal duties is not asked for by the Diocese because of its defective wording, there will be many on tho Bench itself who will follow in the same track.

In truth it must be evident by this time that if the Diocese of New York would obtain a relief from its "anomalous" position, it must use great plainness of speech. The termination of the sentence must be asked for directly and explicitly, so that there shall be no mistake. Our adversaries are exceedingly unwilling to go beyond the letter. We beat them in 1845 on the motion that resumption was impossible; of course it follows that in the view of the Convention resumption is possible, but they still deny it. In 1847, in the General Convention the action of the House of Clerical and Lay Deputies, as well as of the House of Bishops, was so decided in favor of the fact that Bishop Onderdonk had not been totally deprived of his jurisdiction as Diocesan of New York, that Judge Chambers withdrew his proposition, declaring the same in terms, as unnecessary; and hence certain wise ones say that they are not precluded from denying the fact, though they stand alone in their glory So the last Convention declared that it would not demand the resignation of Bishop Onderdonk, and yet we are coolly told that a majority of the Convention does desire it. At the same time the Diocese declared that it wishes for relief, and asks the Bishops to grant it by applying the provisions of the 3rd Canon, i. e., by specifying at what time and under what terms said sentence shall cease. Now is it to be supposed, that a Diocese suffering for five years under this oppressive sentence, and which had refused to ask for the resignation of its beloved Diocesan, and yet seeks relief from those who alone are able to give it, deems that relief which would only bind the chains more closely about him: that they ask the Bishops to make relief impossible by extending the term to the victim's natural life, as some fiendishly have suggested, or by requiring an admission of guilt as others with equal malignity have said ought to be a condition precedent,—an admission which never will be made. In fairness of construction this would be absurd, because it makes relief an impossibility, but we have to deal with those who will have the letter of the bond—the pound of flesh—the immolated victim.

Mr. Spencer's examination, therefore, comes in good time. Had the application before the House of Bishops come up on this resolution alone, the turn would doubtless have been given to it, that the Convention had expressed no wish, no opinion, and were willing to submit to whatever the House might impose. The House, however, will not meet until after the meeting of our Convention. Hence the defect, if any exists, may be supplied. The Standing Committee can prepare the address under the present resolution, to be transmitted in due season, but the Convention can add a resolution *declaratory of the former*, and asking for the *unconditional termination of the sentence*. If this is brought up in a plain, definite, simple form, be intended as a test vote, and taken in a full house fairly representing the sense of the Diocese, we are persuaded it can be carried. Such a vote only can secure the respectful attention of some of those who have a voice in the important question of remission or modification, and no room should be left for misconception or misrepresentation as to the wishes and choice of New York.

We have no intention at present to enter into the question of the restoration to office of our suffering and persecuted Bishop, because we have already devoted considerable space to the pamphlet before us, and find it impossible now to discuss the point as it should be, without trespassing too largely on the patience of our readers. We may say, however, that from what we saw and heard at the last Convention we believe that the prospects of those who have stood stoutly forward in vindication of truth and righteousness, and in support of him to whom they are sacredly bound by their ordination vows, were never fairer. We know many, who voted for Dr. Higbee's resolution, would have much preferred that of Dr. Sherwood. Some were prevented from voting by the length of the Session, who came prepared to vote for the latter, as, for example, the Rector and Delegates of St. Peter's, Hobart. It may be observed, too, that those parishes which voted for the resolution of the member from Trinity Church, are scattered about in every part of the Diocese, and necessarily deprived of intercommunion of thought with each other, while their opponents are all but confined to a limited portion—in this city and its vicinity,—and are constantly combining and confederating together to carry out their private schemes. All this affords strong ground for encouragement. We have had great difficulties to contend with, have been without party organisation, or any fixed understanding, have been compelled to act on the emergency, to meet the carefully prepared plans of the enemy on a moment's warning, and yet in every case have not only repelled their assaults, but have been enabled to advance surely but slowly from position to position. We have still need of caution, patience, and perseverance, and a happy end will come. We may well trust that the great Head of the Church will deliver his faithful but afflicted servant by ways inscrutable to our mortal vision, but when revealed, the best and wisest that could have been chosen. And thus shall the prediction of the Psalmist be fulfilled—"Commit thy way unto the Lord, and put thy trust in Him, and He shall bring it to pass. He shall make thy righteousness as clear as the Light, and thy just dealing as the noon-day."

The Secessions.

As we expected, the Romanists are in high feather at the acquisition of the late Rector of St. Luke's, and set no bounds to their exultation.—Already they triumph in the supposition that the fate of the Prot Epis. Church is irretrievably settled, and that nothing can prevent her downfall. They wonder, forsooth, that the Journals of the Church do not suffer the excitement consequent on the event to die away, instead of provoking discussion and enquiry. And why should we fear discussion and enquiry? They are to be desired and demanded. There are facts connected with this "untoward event" which must come to light; the *reasons* which have produced this sad defection must be spread before the Church and the world. It was not by silence that the Church of England met and vanquished the haughty claims and unfounded usurpations of her powerful rival; nor is it in silence that the Church in these United States will quail before the open assaults and the secret treachery of the same unscrupulous foe in these later days.

It is this secret treachery which the Church has to dread far more than open attacks. These latter may be met by the force of reasoning and argument, for, thank God, the civil power cannot here be called in to employ the rack and the faggot for the health of the soul. But it is far more difficult to guard against insidious attacks, where the lips profess one thing, while the heart means another; where office is held and trusts are committed with the condition, expressed or implied, that they shall be exercised in the manner designed by the bestower, while at the same time the influence obtained by that office, or that trust, is secretly employed to defeat the purposes for which it is given. Such cases unhappily have not been uncommon among the Anglican perverts to Rome. It has not been an unknown thing for an English Clergyman, when he had in heart, though not in outward form, violated his ordination vows, and embraced those strange and false doctrines he had sworn to denounce and drive away, to delude the tender youths with whose tutorship and instruction he had been charged, lead them with him into the embraces of the Roman schism, and teach them to violate alike the dictates of parental duty and the obedience which they owed to their spiritual mother, the Church of England. We trust we shall not have to record any such examples among those who have or shall be perverted into the same tortuous path, on this side of the Atlantic. But if they happen, we shall faithfully expose them, not to excite merely the *indignation of the world*, but to warn the faithful sons of the Church, both clerical and lay, of the fearful results of the sapping and mining process which Rome blushes not to employ, and to warn them to take heed lest they, being led astray by specious representations or soothing blandishments, "fall from their own steadfastness."

The plea of *conscience* cannot avail to justify such conduct as this. If a clergyman of the Church finds that he cannot teach her doctrines, and minister at her altar, with a safe conscience, he undoubtedly is bound not to continue his ministry. He must follow the dictates of his conscience, though it be an erroneous one; and we trust God will deal mercifully with him, though in fact he be committing a great sin. Saul of Tarsus persecuted the Church of Christ, thinking he did God service, and yet he obtained mercy because he did it ignorantly. We are far therefore from treating the secessions to which we have reference as a *mere change from one political party to another*. We spoke of them as a *schismatical act*—a renouncing of the communion of a *pure branch* of the Church for a *corrupt branch*—the embracing of modern and false doctrines for the pure faith of Christ's Holy and Primitive Church. There are more solemn considerations involved than the changes of politicians or wordly business or pursuits in life. Why is it Romanists denounce those who leave their communion, no matter how loudly they make the plea of conscience, and we must presume in many cases with perfect sincerity? Is it not because they think they are acting against the law of Christ, and committing a deadly sin? If so, they must allow us the same privilege in the case of those who desert our pale.

But, say they, some journals accuse them of being too precipitate, others too slow. This depends on the different degrees of knowledge men have of the character, acts, and motives of an individual. Some assert they had positive information that this step was long premeditated on the part of Dr. Forbes, and therefore may accuse him of tardiness; we had no such information, and felt tolerably well satisfied, up to a late period, that there was no fear of his defection. Now we say that if this resolve has been taken suddenly, be it in obedience to the promptings of conscience, then however far sincerity may go in extenuation of the sin of schism, the change weighs nothing in settling the controversy between us and Rome, because the points are too weighty and numerous to be disposed of thus summarily. If, however, these views have been long formed, and in part acted upon, then, in our opinion, and that of the community generally, it will be an imperative task, and at the same time one of some difficulty, to show that the course pursued has been conscientious and just toward the Church of which he was so lately a minister, and to those souls for whom he had to watch, and whom he had pledged himself to train up in her system of faith and discipline. It is unnecessary to say more at present on this point; but we shall not lose sight of the subject while waiting for developments.

It may suit Romanists for the nonce to cite the Protestant Churchman as a great Episcopalian authority, and endorse its unscrupulous assertions that the Churchman in days of yore taught all, or nearly all, Roman Catholic doctrine. They know very well that the late editor of this journal was the most formidable opponent they ever have had in this country, and that there was no small exultation when he relinquished the editorial chair. Nor let them boast too heedlessly, lest they find that the same able pen is still in readiness to render good service as in days of old. There has been a time when many good and able divines of our Church believed the ancient spirit of the Roman Church had subsided, and that she was more disposed to receive and embrace the other branches of the Saviour's vine. The result has fully shewed that she will make no concessions, hear of no other ecclesiastical claims than her own, and admit of no spiritual powers and privileges out of her own pale. Those, who preferred external unity to soundness of doctrine and primitive order, have gone on making concession after concession till they have been compelled to surrender at discretion. Let these amiable spirits dismiss the idea that union with Rome is possible under present circumstances, or that she will sacrifice one of her claims, her dogmas, her corruptions, for the sake of harmony or peace. Let it be our endeavor, our prayer, and our hope, to preserve uuimpaired and incorrupt the glorious heritage our spiritual forefathers have left us. We should rejoice as a firm and united band, not because we are 1500, or 15,000, in number, but because we possess that pure and holy system of faith and ritual which the Church of Christ in its holiest and purest days held fast with unwavering love and fidelity, and which the best and brightest names of the Church of England and of her daughter Church in this favored land, have defended by their labors and illustrated by their lives.

For the Churchman.

A Case of Conscience.—The Sisters of Charity of Detroit refuse to take the proceeds of a benefit at the theatre for the purpose of assisting in the erection of an Hospital.—*Albany Argus.*

Ed. Churchman, Sir—A short time since the above announcement appeared in the Albany Argus, and it has not, to my knowledge, been contradicted. About the same time appeared in the Churchman a Pastoral Letter, as it was called, from the Rev. Dr. Boyd, inculcating upon his parishioners principles in respect to receiving money for religious purposes similar to those which probably actuated the Sisters of Charity of Detroit in refusing that raised by a theatrical benefit for their Hospital. Now are the Nuns and Dr. Boyd correct in this matter? It has become an important question of conscience, in this day of building churches and of spreading the gospel by subscription societies, Are the really pious bound to ask help for charitable or religious enterprises only of those who, like themselves, give only for the glory of God? Are they to refuse a lot on which to build a church, when they are satisfied the donor gives it solely to improve his remaining property? Are they to refuse gifts from men who have made their money as play-actors, or horse-racers, or dancing-masters, or by other occupations and pursuits which the religious world generally denounce? We all know that the practice is to solicit all classes to give, and I believe, except in the instance at the head of this communication, to take all that is given. If the practice is wrong, why not enlighten the public conscience on this as well as any other prevailing error or vice? A beginning has been made in the Church to bring about new and perhaps more correct notions as to the commingling of the christian communicant with the simple professor in the attempt lately *postponed* to exclude the latter from the convention. It would gratify many to have the opinion of yourself, or some of your correspondents, on the subject treated on.

Querist.

Remarks.—With regard to the main principle, we think the Sisters of Detroit perfectly correct, and we honor their conscientiousness. *Money raised by ostensibly immoral or vicious means* ought not to be accepted for religious or charitable purposes. With regard to the other cases mentioned

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* Κοινωνια, from κοινος, communis, common.

by our correspondent, much would depend on the circumstances of each particular case and the *conscience* of those to whom the gift was offered. It is unhappily often the case that too much eagerness is showed to gain money for building a church, or for other sacred purposes, and too little regard is paid to the means by which it is obtained. Much injury redounds to the cause of Christ and His Church from this source. If this communication shall be duly pondered by our readers, and a thoughtful consideration devoted to the principles involved, much good may result.

Our correspondent, probably through inexperience or inadvertence, has not stated correctly the main point of the *postponed* amendment to the constitution. It was whether others than communicants should be allowed to legislate for the Church in spiritual affairs. At present persons who make no profession of attachment to the Church, and who are even unbaptised, can take a share, and that a most important one, in their direction. The phrase '*simple professor*' is both unchurchlike and incorrect, as used by our correspondent.

Very Sympathetic.—The *Presbyterian* solemnly warns us against publishing any more of the Letters of "One of Three Hundred," lest some day he should go to Rome, and use us up in the same way he does his quondam associates. If he should make such an *escapade* we hope we shall have more to say in our defence than the *Presbyterian* has for itself. Our contemporary declares—"His articles are devoid of argument, and the taste cannot be over-nice which can be entertained with his trashy gossip." If the editor believes this, why does he give himself any trouble about the matter. They will prove their own refutation.

A Fair and Festival, in aid of St. Thomas' Church, Brooklyn, will be held at Gothic Hall, Adams street, between Nassau and Concord streets, on Thursday and Friday, the 20th and 21st of December inst. The doors will be opened at 2 o'clock P. M., on the first day of the Fair, and at 10 o'clock A. M. on the second day.

The service of the Band from the Navy Yard has been engaged for this occasion, through the politeness of Capt. Sands.

Tickets, at 25 cents each, giving admittance during the continuance of the Fair, may be obtained of Mr. J. Lowe, jeweller, No. 89 Fulton street; Mr. A. T. Hand, No. 194 Fulton street; and Mr. W. Skerritt, druggist, corner of Fulton and Johnson streets, Brooklyn; or of Swords and Stanford, No. 139, Broadway; at the Depot of the Protestant Episcopal Sunday School Union, No. 20 John street; at the Depot of the American Sunday School Union, No. 147 Nassau street, New York; and at the office of this paper.

The proceeds of this Fair are to be devoted to the payment of dues, unavoidably incurred since Easter last, all prior claims being settled, excepting the debt on the lots, towards the reduction of which it is hoped a balance may remain after the payment of the above dues.

To aid an object so important to the interests of the Church, and to render the present effort as effective as possible, the generous co-operation of all friendly to it is respectfully solicited.

A Committee of Ladies will be in attendance at the Hall, at an early hour on the first day of the Fair, to receive any contributions of useful or fancy articles, or donations to the refreshment tables, from ladies not designing to take charge of tables themselves. Until that time any contributions, or reference may be made to the following ladies and gentlemen:—Mrs. Burrows, No. 97 Willoughby street; Mrs. Perrin, No. 226 Bridge street; C. S. Franklin, Esq., No. 96 Willoughby street; T. Dobson, Esq., No. 282 Atlantic street; and to the Rector of St. Thomas' Church, No. 18 Clinton street, Brooklyn.

Foreign Missions.—In laying the following circular before our readers we are requested to say that the appeal is not made in consequence of any "crisis" in the affairs of the Committee, who are doing very well, but to secure that systematic and regular contribution which is the bounden duty of the Ch. The expenses have been materially reduced, so as to remove all just ground of objection, and if one annual collection were statedly made by all the parishes in the Union, there can be no reasonable doubt that the results would be satisfactory to all parties. Let, then, the approaching Festival of the Epiphany be signalised by adequate proofs, that Churchmen not only pray that God's "saving truth may be made known to all nations," but are willing to use all necessary efforts, and exercise the requisite self-denial, that the Gentiles and the heathen may rejoice in the enlivening beams of the Sun of Righteousness.

For the Churchman.

Annual Epiphany Collection for Foreign Missions.

FESTIVAL OF THE EPIPHANY: SUNDAY, JANUARY 6th, 1850.

Rev. and Dear Sir—The Committee for Foreign Missions respectfully make their third annual application to the Church, for contributions to their Treasury, on the Festival of the Epiphany, Sunday, January 6th, 1850, or on some other Sunday during the season of the Epiphany.

The requests made on former similar occasions have been responded to extensively and liberally; the plan of an annual collection at this season has received the cordial sanction of the Board of Missions; it has brought to the minds of many this important department of Missionary exertion; and has prompted numbers who might otherwise have overlooked it, to render to this portion of the field a measure of their constributions.

In the conduct of their affairs the Committee have every regard to economy, consistent with a proper attention to the multiplied and increasing details peculiar to the office of the Foreign Department; they have likewise dispensed with special agencies; and now rely for their support upon the practical recognition of the acknowledged principle, that "every parish minister is a Missionary Agent for his own immediate sphere."

The Committee are greatly encouraged by the blessings of the past, and by the prospect before them. Through the Divine goodness they have extinguished a heavy debt; their receipts have been steadily advancing in amount; they have been enabled to strengthen their Missions; and the reports from these invite to still greater extension.

The Committee feel it to be their duty to add to the number of their laborers. For the support of these, at well as for the maintenance of those already engaged in the Missionary field, very heavy obligations are now pressing, to meet which prompt and liberal supplies are needed.

The Committee affectionately solicit from the parishes of the Church, small as well as large, weak as well as strong, contributions for a work upon which the Lord of the harvest has already so distinctly vouchsafed his blessing.

For the Foreign Committee, Church Missions: Foreign Office, No. 2 Park Place, New York, December 6th, 1849.
P. P. Irving, *Secretary.*

Rev. T. S. Preston.—We thank the author of the following communication for his prompt correction of an unintentional error, which was shared in by many of whom we made inquiries. Under the circumstances stated, the sin of schism becomes greater, and we earnestly join in the prayer that the wanderer may be restored to his early fold.

For the Churchman.

Mr. Editor,—A notice in your last number, of the secession of the Rev. Thomas T. Preston, has this statement.

"This gentleman has been about three years in the Ministry, and was originally, we believe, a Congregationalist of Connecticut."

As some use might possibly be hereafter made of this supposed fact, it is right to state that Mr. Preston was in infancy baptized in the Church; was trained up religiously in its ways; received confirmation and the Holy Communion at the most suitable period of his youth; passed his academic studies at Trinity College, and his theological studies at the General Seminary, with great honor; and has been Assistant Minister at the Church of the Annunciation, under Dr. Seabury, and at St. Luke's Church under Dr. Forbes, besides having charge, for a little while, of the Chapel at West Point; and that, from childhood upward, with the one exception of the adoption of those principles which have resulted in this step, his character and career have been distinguished by those features which are most desired and respected in the Christian and minister of Christ.

Concerning these principles, the writer of this article remarked to him with deep feeling, while he was yet in the Seminary, that by legitimate deduction they would lead to this; and it is now his fervent hope and prayer that when the novelty of delusion shall be past, and Babylon shall have been seen from within, minds so earnest as those of our brethren whom we have lost may yet hear the voice from heaven—"come out of her, my people."

It is too much, in view of such cases, and of the results for which we all pray, to express a doubt whether that legislation of our Church which declares that "deposition, displacing and all like expressions, are the same as degradation," and therefore admit no hope of restoration to the ministry, may not thrown an obstacle in the way of return as well as of departure? B.

We give the following appeal a place in our columns with much cordiality:

Columbia College, Dec. 10, 1845.

To the Editor of the Churchman.

Dear Sir,—Will you permit me through your Journal to make known the wants of the Parish of St. Luke's, Marianna, Fa., with which I was connected last winter. When I left there this Spring a copy of the following Resolution, passed at a meeting of the Vestry was sent to me.

"Resolved, that the Rev. Henry McVickar be requested to collect funds from Churchmen abroad, for the establishment of the Church of St. Luke's, Marianna, Florida, and for the erection of a Church building."

Want of health has prevented me from pressing the claims of this Church personally, and I avail myself of the medium of your Journal to present to your readers as the season approaches when more especially our hearts should overflow with charity, a statement of a case of more than ordinary distitution of the "word of God."

The Diocese of Florida, according to the Church Almanac for 1849, contains Clergy 6, Population 54,477, Square miles 87,750. Six Clergymen for an extent of territory more than double that of the whole State of New York. Moreover, it has no Bishop, whose duty it is to look after its interests, and the supplying of Parishes in want of Pastors.

The nearest Clergyman to St. Luke's, Marianna, is over seventy miles distant. The Vestry have a lot of ground and about $900, collected for the erection of a Church. They offer $400 for a Clergyman, but this has not as yet been found sufficient to induce any one to go there. The Domestic Missions at present can give them no aid.

If any one feels disposed to give, contributions left at No. 8 Columbia College, will be carefully transmitted to them.

Very truly, your ob't ser't,
Henry McVickar.

New Publications.

The War in Mexico—by *R. S. Ripley*, Brevet Major U. S. A.,—2 vols. pp. 525 & 650., 1849. Harper & Brothers, New York.

The author's aim has been to give an accurate and impartial account of the remarkable events and successes which signalized this war. "A personal observation of the country on both of the principal routes of operation, an intimate acquaintance with many American officers, and some intercourse with those of the Mexican Army were among those advantages." He has also diligently availed himself of official publications of the different governments. The work opens with a clear and well written statement of the causes which led to the war, with the forces and resources of the contending powers, and then proceeds to narrate the various events of the campaign. As far as we have examined it seems to be very ably and impartially done: the details of the engagements are spiritedly and vividly given in an animated but unaffected soldierlike style; the observations on the various dispositions and orders of those in command are written with great ability and judgment, and must render the book exceedingly valuable for the military reader. There are a great number of plans, illustrative of the various battlefields and movements, eminently useful for the due study and understanding of the narrative. The author seems to have taken Napier's 'Peninsular War' as his guide, and has followed in his steps not unsuccessfully. Of course a full examination of this able production does not come within the province of such a peaceable person as ourselves. The type, paper and *tout ensemble* of the publication are excellent.

We return our thanks to the same publishers for a copy of their English-Latin Lexicon, to which we called attention some time since. We shall only say in addition that the voice of the press has been unanimous and loud in its praise, and several persons of high classical attainments and eminently qualified have expressed the most decided commendation.

Fairy Tales of all Nations—by *Anthony B. Montalba.* New York, 1849.—Harpers—pp. 360.

A collection of novel, wild, and entertaining fairy stories gleaned by the author from more than a hundred different volumes as he tells us. Almost every nation of Europe and several of Asia are here represented. The illustrations are grotesque and curious and excellently designed.

The Whole Duty of Man—Stanford & Swords, 1850.

The present edition contains the Preface by the *Rev. W. B. Hawkins*, the English editor. The first edition of this excellent book was published in the year 1658 towards the end of the Cromwellian Protectorate. The author is said to have been Dr. Sterne, one of the Confessors of the English Church, and after the Restoration Bishop of Carlisle, and Archbishop of York. It is an inestimable work both as it respects sound doctrine, and the practice of religious duty. It is published in a very neat manner, and the publishers have conferred an obligation on sound churchmen which should be repaid by a ready sale of the work.

We also have received a copy of their Church Pocket Almanac with the usual amount of carefully prepared and useful statistical details. The one before us is very handsomely and substantially bound with gilt edges in pocket-book style, and is an almost indispensable companion not only for editors but for sound churchmen of every description.

The Life and Writings of David Hale—by *Joseph P. Thompson.* John Wiley, New York, 1850. pp. 520.

Apart from Mr. Hale's religious opinions and doings there is much in the memoir of a highly interesting and instructive character. His early struggles, the unwavering regard for the principles of morality and virtue, his undeviating integrity, and his never failing elasticity of spirit amid trials and disasters that would have crushed a less determined soul, are well worthy of observation and imitation. There are some incidents connected with his exposure in early life to the perils and blandishments of a great city, and the clearsightedness and firmness of purpose he displayed in renouncing and avoiding them that cannot but demand our respect and admiration. In religion he was a Puritan on principle and conviction, and if he had much of the narrowness of sentiment and acerbity of feeling towards the Catholic truth which characterises that sect, there is also much of consistency and manliness, which is far better than the spurious liberality and indifferentism too common at the present day; and the extent of his charities may well provoke the emulation of those who advocate the claims of Evangelic truth and Apostolic order. There is a long and curious account of the origin of the New York Tabernacle, which seems mightily to offend some of the Presbyterian brethren. Mr. Hale by the study of Scripture and his private judgment came to the conclusion there is no such thing there as lay ruling elders, and this is not particularly palatable to his opponents aforesaid. Copious extracts from his writings are added, displaying much power, thought, and shrewdness of observation. Of course the work is well printed.

The Caravan, translated by G. P. Quackenboss, and published by Messrs. Appleton, is a collection of Eastern Tales from the German, and will be found very amusing by those for whose benefit they are designed. The introduction is very happy. The Tales are German rather than Oriental in their texture and spirit. There are several pretty illustrations.

We have received an important pamphlet on the Powers of the Vestry of a Church, and the Rights of Individual Pew Owners, which we shall notice hereafter, more fully.

Also the 23d Annual Report of the Executive Committee of the Sunday School Union of the Church. We are sorry to see that the whole amount of collections and donations for the year has been but $116! Were it not for its sales, the Society must perish through inactivity. We intend to give the Report in whole or a great part in our next.

Also the Spirit of Missions and the Christian Parlor Magazine for December; the latter is embellished by a fine portrait of W. S. Landor.

The Evergreen, for December, has also appeared. It will be seen by an advertisement in our last number that this periodical is offered for sale. We hope it will fall into good Church hands, and continue to be an useful auxiliary in the cause of religion and morality as taught in the Prayer Book. Such a periodical, attractive in form, sound in teaching, and pleasing as well as instructive in its literary contents, is much wanted in the Church, and we shall rejoice to find that it remains under a new administration, such as it has hitherto been.

Some other pamphlets are on hand, and shall be noticed shortly.

In acknowledging the Bulletin of the American Art Union we would remind our readers that the list of prizes this year is exceedingly rich and attractive, and that as the drawing takes place on the 21st inst. those who wish to share in good fortune should subscribe without delay.

Foreign Intelligence.

The arrival of the *Europa* at Boston on Sunday last has put us in possession of our usual files.

The finances of France are found to be in great disorder, and a national bankruptcy is apprehended at no very distant period.

It is said that the Pope would return to Rome, and that on the 28th of November. He had left Benevento for Portici on hearing of the change in the French ministry. The Spanish troops were to return home without delay.

The relinquishment of the claims by the Czar upon the Turkish Government for the extradition of the Hungarian and Polish refugees reached Constantinople on the 3d ult. The English fleet was then lying off the Dardanells, and the French fleet was at Smyrna. The refugees had left Widdin for Shumla at the end of October and beginning of November. About 300 officers and men have turned Mussulmen.

Ledru Rollin has been sentenced to banishment for life for his insurrectionary proceedings.

It is said Prussia does not intend to quarrel further with Denmark about the Schleswig-Holstein business.

On Friday, the 16th of November the Lord Bishop of Exeter pronounced judgment in the case of the Rev. Charles Rookes, L.L.D.: a very crowded auditory of clergy and laity were present. The sentence after reciting the offences of which he had been guilty, concluded by pronouncing that he

"Ought to be deprived of all his ecclesiastical preferments within our diocese or jurisdiction, and especially of the Rectory of Nymet Rowland, and all profits and benefits of the said Rectory, and all ecclesiastical dues, rights and emoluments whatever, belonging and appertaining to the said Rectory, or any other ecclesiastical promotion within the diocese, whereof he is possessed, and we do deprive him thereof accordingly."

The "English Churchman" expresses the "earnest hope that if the pending civil action confirm the justice of this judgment, Dr. Rookes will be promptly deposed from the ministry of the Church."

By the decease of Mr. William Long of London, and his sister Mrs. Fowler, the Society for the Propagation of the Gospel has come into the immediate possession of about £27,000, which was placed in the hands of Trustees some two years since to become the property of the Society in case of the above events. An anonymous donor has also given £4,000.

Some estates which had belonged to the Corporation of Reading since 1624, have become the property of Christ's Hospital agreeably to the will of the donor, the Corporation not having fulfilled their trust.—*Eng. Churchman.*

Thanksgiving Day.—At the Mansion House on Friday last, Mr. Hodgson the superintendent of the City Police said he had to report a circumstance unparallelled in the history of the force. From 9 o'clock on Thursday morning until 8 at night there had not taken place in the streets a single case which called for the interference of the police.—There did not appear within the whole compass of their jurisdiction a solitary instance of disorder or intemperance of any kind; and even in Petticoat Lane and its neighborhood, which certainly comprehends the most riotous and troublesome persons in the city, there was not the slightest disposition to break through the solemn engagement to pay due observance to the Day of Thanksgiving. With respect to the Jews, the occasion was as strictly observed by them as by the most rigid Christians, so that the whole of the city force might be said to have had a holiday. Alderman Carden said the account given by the superintendent exactly corresponded with what he had observed himself. Even Sunday in the city was not to be found so free from interruption and irregularities as the Day of Thanksgiving had proved to be. The Lord Mayor said it was most remarkable that in the six divisions of the city police no case of complaint upon any subject had occurred, although the area was so extensive, and he considered it to be ominus of a tranquil and serviceable mayoralty. Michael Haydon and others of the most active officers of the force assured his lordship that they had all been taken by surprise at so sudden a change.—*Eng. Churchman.*

Eton.—We understand that a sisterhood or society of ladies, to live under a religious rule, and to devote themselves to the reformation of the frail members of their own sex is being organized at Cluver. It is under the patronage of the lord bishop of the diocese, the Dean of Windsor, the Provost and Head Master of Eton College, and other clergy and gentry of that neighborhood. About 18 applicants have been already admitted.

It has been for some time known that the Rev. C. J. Abraham, Fellow of King's College Cambridge, one of the Assistant Masters of Eton College, is about to give himself to the service of the Church in New Zealand. The post that he is to assume is that of Vice Principal of St. John's College, under the Bishop of Diocese. The pupils of the rev. gentleman, we understand, are now engaged in raising a sum for the foundation of a scholarship in St. John's College, about £200 of which has been contributed by the undergraduates of Christ Church in this University.—*Bucks Herald in the Eng. Church'n.*

Many of our readers will be familiar with the quarrel between Mr. Whiston and the Dean and Canons of Rochester cathedsal. When Mr. Whiston was appointed to the mastership of the Grammar School in that city he found it without pupils, and the citizens in a state of indifference to the school and all that belonged to it—produced by the existence of old abuses, which no man had courage and public spirit enough to attack. The funds which should have been devoted to the education of youth were added to the revenues of the cathedral. Mr. Whiston attracted scholars to the school,—and proved to the inhabitants that it might be made an agent for giving a good mental training to many of their children. They became interested in his ideas, and thus supported from without, he made many private and earnest appeals to the dean and canons to restore the funds of the school to their legitimate uses. These appeals were disregarded—and the reformer was reprimanded by those whom his reforms assailed. He persevered, nevertheless, in the face of this warning,—and drew upon himself a persecution which will be made matter of question before a civil tribunal. The innovator has received from the dignitaries whose abuses he attacked, dismissal from the mastership of the school, which his energy has in a manner recreated. Against this dismissal he appeals to the courts of law; and, we may add, to the court of Public Opinion.—*Athenæum.*

Church Extension in Westminster.—The provision for the spiritual instruction of the people in the united parishes of St. Margaret, and St. John the Evangelist, Westminster through the agency of the Church of England, is about to receive an important addition by the erection of two new churches. The existing accommodation, as we understand, has long been felt to be utterly disproportioned to a population which is rapidly extending on all sides. At the present moment, the two parishes are estimated to contain 55,300 souls, of whom 25,300 are apportioned to St. Margaret's, and 30,000 to St. John's. The churches in St. Margaret's will, at the most accommodate no more than 4,855, or about one sixth the population; whilst those in St. John's will only accommodate 4,000 persons, or, in round numbers, about one-eighth the population. In the former, St. Margaret's Church will hold 1,400; Christ Church, 1,555; St. Mark's, 400; and All Saints', Knightsbridge, 1,300. In the latter, St. John's Church contains 1,800 sittings; St. Mary's, 1,200; and St. Stephen's, 1,000. The free seats in the aggregate amount to 2,346 in St. Margaret's and to 1,830 in St. John's.

The foundation stones of the intended new churches were laid on Thursday, in the presence of crowds of spectators. Both are in the district of St. John's; and when finished, they will afford sitting room for 2,059 persons. The free sittings are to be 1,750.

Thus the Church accommodation in this parish will be increased to 6,059 sittings; and the disproportion in respect of population, be reduced one sixth.—*Eng. Churchman,*

An anecdote is in circulation in an adjoining county relative to the Bishop of Hereford, which we give on common report. It had been announced that Bishop Hampden would preach at Abergavenny, at which place he recently officiated for the late Bishop of Llandaff, who was unable, owing to illness, to go through the duties of an ordination. The announcement drew numbers of Dissenters to church "to hear," as they said, "their bishop;" when, to their astonishment and infinite annoyance, his lordship preached on the sin of schism. Since this occurrence the Dissenting party call Dr. Hampden a "Tractarian."—*Gloucester Chronicle.*

COLONIAL.—NEW FOUNDLAND.

Lord Bishop's Visitation.—The Church ship sailed this year, for the fourth Missionary voyage, on the 28th of June. The Bishop was accompanied on this occasion by the Rev. T. T. Jones, M. A., the Rev. Messrs. Glifford and Moreton, (who had been ordained on the previous Trinity Sunday,) and Mr. T. W. Blackman, one of the Students of the Theological Institution. The honor of being the first Missionary of the Church, stationed on the Labrador was intended for Mr. Glifford. Messrs. Jones and Moreton attended as the Bishop's Chaplains, to conduct the Services on bord the Church Ship, and in the various settlements hitherto out of religion's if not "out of humanity's reach."

Early on Tuesday Morning, Oct. 16, the good Church Ship beat into the Narrows, having been absent nearly sixteen weeks, during which she visited forty harbours, and excepting the loss of an anchor at Herring Neck, experienced neither damage or hindrance. This is the first occasion on which the Bishop has circumnavigated the island in one Visitation, and though the distance is not so great as that of last year, the places visited are more numerous, and the circumstances, it is believed, of not less interest and importance.

From a table attached to the journal, it appears that his Lordship held services at 52 places and travelled 1535 miles, there were 3 Churches and 7 grave yards consecrated and the rite of confirmation administered at 23 Stations.—*Church Times.*

Domestic Intelligence.

St. Michael's Church.—High Street, (seats free). Among those confirmed in St. Michael's Church, on Sunday the 25th ult., (the whole number being thirty-seven,) were two daughters of Mr. William Ferrod; both of whom are mutes. The eldest has finished her education at the Deaf and Dumb Institute; the younger is still at school. They had an intelligent idea of that sacred rite, and realized their responsibility. What a blessing is that Seminary, by means of which the deaf and dumb are raised to equality in intelligence, piety and virtue with their fellow men.—*Brooklyn Freeman.*

W. New York—*Confirmation.*—On Saturday afternoon, Dec. 1st., Bishop De Lancey officiated at Newark, Wayne Co., at the desire of the Episcopalians of that village. The services were held in the Methodist Chapel. Evening prayer was read by the Rev. Mr. Bissell, of Geneva. The Holy Sacrament was administered by the Rev. Mr. Wardwell of Lyons, to two adults. And the Bishop preached and confirmed two persons residing in Newark, but connected with Grace Church, Lyons.

On Advent Sunday, Dec. 2d, the Bishop visited Grace Church, Lyons. In the morning, Prayers were read by the Rector, the Rev. Mr. Wardwell, and the Bishop preached and administered the Holy Communion.

In the afternoon, the Rector read prayers, and the Bishop preached and confirmed thirteen persons, making in all fifteen for the Parish. Before the morning service the Bishop visited the Sunday School, and briefly addressed the scholars. Of the persons confirmed, ten had been baptized as adults since the convention in August, and the same number belongs to the band of Churchmen at Newark, where the Rev. Mr. Wardwell has occasionally officiated, and who within the year has baptized twenty-six adults and twenty-five children connected with his parish.—*Gospel Messenger.*

Pennsylvania.—The following is the description of Trinity Church, Pittsburgh, alluded to in our last.

This fine building, which has always been considered an ornament to our city, but which was unfortunately much damaged by fire some time since, has undergone complete repair, and both externally and internally it has been vastly improved.

The plan of the repairs is by Mr. Marshall, of the house of F. H. Eaton & Co., and does much credit to his judgment, taste and skill in architectural matters.

The chief alterations in the external architecture of the building are a flat slate roof, and the raising of the tower several feet higher. The tower is now of stone, finely built in consonance with the general architecture of the church, which is Gothic in style. It is surmounted by nine small spires of cut stone about 16 feet high, which give a substantial and beautiful finish to the structure. The stone work is by W. W. Wallace.

The style of the inside of the building strike as being very elegant, and peculiarly approp for a house for religious worship.

The roof is flat gothic. The design is plain, but is a richness about it which is more pleasing than more profuse ornament would have been. The pannelling and ornaments around the desk are in similar style. The work is executed in a thorough and substantial manner, by Mr. John Chambers. The whole is painted to imitate oak, by Mr. Thompson, and he has succeeded in making a job, such as we have never seen surpassed by any of its kind. The colors are rich and agreeable to the eye, and the imitation almost perfect.

The windows back of the desk and in the front, are glazed with stained glass of different colors, manufactured by Messrs. Hannen & Co., of this city. It is rich and beautiful in appearance, and adds much to the appearance of the church. The windows on the sides of the building are also in part glazed with the same kind of glass.

There is no pulpit. On a raised platform are placed two *Lecterns*, or reading desks, which are splendidly carved from original designs, by Mr. Hogan, of this city. They are painted in imitation of black walnut. They occupy but little space, and strike the eye at once upon entering the building as being among the neatest of the arrangements. They are draped with red velvet trimmed plainly with gold cord. On one lies the Bible and the Prayer Book, and the other is barely large enough for the speaker to handle his notes conveniently upon. The Communion Table, with similar beautiful drapery, stands at the back of the platform, which is raised sufficiently to give the speaker a full view of his audience. At the back of the platform, two white marble tablets, engraved by Lawton, with passages from Scripture, relieve the eye.

The entire aspect of the Church is pleasant, yet grave. The coloring is not too dark, yet sombre enough combined with the tinted light from the stained windows, to strike the mind of all who enter, with the idea that it is a sacred place.

The Rev. Dr. Upfold, has himself personally superintended the improvements, and to his well known taste many of their beauties are attributable. For many years he has been the Pastor of Trinity Church, and he now has done his congregation a service, which we thing they all will have the taste to appreciate. All that which tends to produce in the human breast feelings of purity and holiness, or even that which drives away worldly thoughts and leaves the mind in a quiescent mood—apt to receive the teachings of truth, is surely desirable in a House dedicated to the worship of the Living God from whose hand goodness, beauty, truth and all true pleasures come. Fine architecture, sacred music, beautiful paintings, are adjuncts to devotional feeling, which, with propriety, may be gathered around a place of worship. They render the House of God a pleasant place—

"Meet—aye, beautifully meet for the pure prayer."

CLERICAL CHANGES.

Rev. Thomas S. Savage, from Livingston, Alabama, to Trinity Church, Pass-Christian, Mississippi.

Rev. Charles D. Cooper, from Trinity Church, Rochester, to St. Phillip's Church, Phiadelphia, in the course of the winter. Rev. Wm. J. Timmer has resigned Trinity Church, Apalachicola, Florida.

The Rev. Gurdon Huntington, having resigned his connection with the Station at Simmonsville, in Johnson, R. I., may be addressed at No. 114 White St., New York city.

Rev. Theodore S. Rumney, to Cople Parish, Va. Direct to Hagne, P. O., Westmoreland Co.

Rev. Horace Hill, from Trinity Church, Newtown, Conn., to the Mariner's Church, Detroit, Mich.

Rev. C. H. Shield has taken charge of the Churches in Woodville, Rappahamock Co., Va.

Rev. Wm. L. Hyland to Christ Church, Wellsburg, and the Mission at Elizabeth-town—direct to *Wheeling*, Va.

Rev. Edward Mageo has resigned his charge of St. Stephen's Church, Indiana, and accepted a unanimous call to the Parish of Grace Church, Mt. Clemens, Macomb Co., Michigan.

Rev. Wm. Alfred Jenks has accepted a unanimous call to the Rectorship of St. Luke's Church, Chelsea, Mass., and will enter upon the discharge of the duties of that Parish about Christmas.

The Rev. John W. Clark having accepted the unanimous call to the Rectorship of Calvary Church, Brooklyn, L. I., requests all letters and papers accordingly.

TO CORRESPONDENTS.

"Non-Eboracus" and "W" are just received—too late for this week.

Married.

On the 24th November last, at St. Bartholomew's church by the Rev. Dr. Lewis P. W. Balch, Christopher Champlin to Margaret Ten Eyck, daughter of Thomas Powers, all of this city.

On the 10th inst., at St. John's Church, Charlestown, Mass., by the Rev. P. H. Greenleaf, Lieut. Charles E. Blunt, U. S. Corps of Engineers, to Penelope Bethune, daughter of Capt. T. S. English, U. S. Marine Corps.

In Trinity Church, Saco, (Me.,) Dec. 11th, by Rev. G. S. Slattery, Mr. Edward Purdy of New York, to Miss Fanny G. Whitten, of Augusta (Me.)

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 4th inst, viz:

From St Peter's, Berkely, N J, for ed of Hiram R Harold, Africa, under care of Rm J Rambo, 20; children S S, Trinity ch, Washington, D C, towards the erection of the ch of the Epiphany at Canalla, Cape Palmas, Africa, 50; St Matthew's, Bedford, Westchester Co, N Y, for ed of a boy, China, 25; thro' Rev Dr Tyng from Mrs Amn C Smith for Mrs Payne, 24 50; St John's, Elizabethtown, 7 38; from three little children of a family, St James, Newtown, L I, for Africa, 2 62; S S of same ch, 2 63; Sewing Society, Christ, Winchester, Va, 4th ann pay't, ed Lucy Balmain, Africa, 20; Mrs Williams of do do for ed R Williams, Africa, 20,—40; family mite box, 1; Trinity ch, Edgefield, S C, 15; St John's, Bellefonte, Pa, 1 62; Miss E Howard, Zion parish, Frederick, Md, for Athens, 1; K Nelson, Wickliffe parish, Va, for Athens, 1; ch Ascension, N Y, a mite for Africa, 3; St John's, Rutherford, N C, 2; off'g, Christ ch, Stratford, Conn, 15 12. Total, 211 87.

J. SMYTH ROGERS, Treas.
New York, Dec. 11, 1849. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 1st inst.

T S Carpenter, don, 5; a sailor, don, 1; C Wolfe, 5, W Barnes, Sen, 2, F W Edmonds, 2, R Wenman, 2, Robert Strong, 2, A B Neilson, 2, J Alstyne, 2, A B McDonald, 2, G G Van Wagener, 2, Lewis Phillips, 2, J P Atkinson, 2, Mrs J Punnett, 3; W H Hobart, M D, 2, Henry E Pierrepont, 2, Rev E Bourns, 2, G H Bell, 2, A H Ward, 2, C N S Rowland, 2, D A Carlman, 2, Mrs D A Cushman, 2, W H Priest, 2, Haynes Lord, 3, S T Skidmore, 2 50, B J Hathaway, 2, Gulian C Verplanck, 5, D Austin, 5, J Carwell, 2, Mrs H C DeRham, 2, R S Tucker, 3, J F Depeyter, 2, W B Windle, 2, Peter D Collins, 2, Rev R S Howland, 4,—80 50; total, 86 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Dec. 10, 1849. 20 John street.

The Society has just received an assortment of Oxford Bibles from 24mos to Quartos in varieties of bindings, all with the Apocrypha.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 4th inst., the following contributions, viz.:

From Grace ch, Waterford, Rev E F Edwards, 7: St John's, Monticello, Rev E K Fowler, 2; St Michael's ch, Brooklyn Rev E M Johnson, 4; Trinity, Rockaway, Rev N Bruce, 9; Bethesda, Saratoga Springs, Rev Dr Milledoler. 5 25; "Pelham", don, by the hands of Stanford & Swords, 3; ch of St John Baptist, N Y, Rev C R Duffer, 7; Trinity, Ulster, Rev E A Nichols, 3 10; ch of Epiphany, N Y, Rev Lot Jones, 13; St Johns, Brooklyn, Rev Dr Johnson, 20; Christ, Tarrytown, Rev Dr Creighton, 17 71; St Andrew's, N Y, Rev R M Abercrombie, 2 05; ch of Intercossion, N Y, Rev R M Abercrombie, 2 50; Trinity, Potsdam, Rev J G Hubbard, 7; St Georges, N Y, Rev Dr Tyng, 122 28; St Ann's, Morrtsiana, Rev A B Center, 17; Grace, Brooklyn Heights, Rev Dr Vinton, 47 33; St Luke's, Brooklyn, Rev J W Diller, 12 52; Trinity, N Y, Rev Dr Higbee, 87 01 r St Peters, Albany, Rev Dr Potter, 55 62; Zion, N Y, Rev Richard Cox, 21. total, 465 37.

C. N. S. ROWLAND,
Treasurer of the Convention P. E. C., N. Y.,
Dec. 11th, 1849. 55 Water street.

THE POOR

The subscriber, Rector of the ch of the Holy Evangelists, thankfully acknowledges the receipt of the following donations for the poor.

By the hands of Messrs Stanford and Swords, from H L, 10.

BENJ. EVANS, 172 Broome St.

Any donations may be left with Messrs. Stanford & Swords, 139 Broadway, or 172 Broome St.
New York, December 10, 1849.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 1st inst.

A B Neilson, 2, A C McDonald, 2, Lewis Philips, 2, G G Van Wagener, 1, J P Atkinson, 1, Mrs J Punnett, 1, W H Hobart, M D, 1, T L Wells, 1, C N S Rowland, 1, W H Priest, 1, S T Skidmore, 2 50, W Nelson, 1, Gulian C Verplaeck, 2, J Carwell, 3, Mrs H C Derham, 2, W B Windle, 1, R S Howland, 2,—25 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Dec. 10, 1849. 20 John-st.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt o the following donations for the benefit of the poor:

By Messrs. Stanford & Swords, from H L, 10.

LOT JONES, 77 Second Avenue.
New York, Dec 11, 1849.

N. B. Further donations for this object, left with Messrs. Stanford & Swords, 139 Broadway, or at 77 2d Avenue will be thankfully received.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.

The Treasurer has received, since acknowledgement of 27th ult, the following contributions, viz.:

From St Mark's, ch-in-the-Bowery, N Y, Rev Dr Anthon, towards stipend for missionary at Walsin and Hampden, Delaware Co 5; Trinity ch, Renselaerville, Rev R Washbon, 5; T K, Cooperstown, for Diocesan Missions, per S & S, 10; Grace, Waterford, Rev E F Edwards, 9; Trinity, West Troy, Rev J Weaver, 12; Christ, Morristown, Rev E J W Roberts, 5; St John's, Huntington, Rev F W Shelton, 9; Zion ch, N Y, Rev Richard Cox, 22 25; total, 77 25.

C. N. S. ROWLAND, Treasurer,
Dec. 11, 1849. 55 Water-st.

FUND FOR THE ENDOWMENT OF THE ALUMNI PROFESSORSHIP.

The subscriber acknowledges the receipt of one hundred and fifty dollars, contribution, from the Rev. E. N. Mead.

Abel T. Anderson, *Treas.*
Nov. 25, 1849.

Notices.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

A special meeting of the New York Bible and Common Prayer Book Society will be held at the Depository on Thursday next, the 20th inst, at 2½ o'clock, P. M.

William H. Bell, Secretary.

☞ The Rev. Johnathan M. Wainwright, D. D., Assistant Minister of Trinity Church, will preach to Young Men, in the church of the Epiphany, 130 Stanton St., between Essex and Norfolk Sts., on Sunday evening, Dec. 16. Service to commence at 7 o'clock.

The Sermons, in this church, on Sunday evenings, until after confirmation, will be addressed especially to the young.

FAIR.—The Ladies of the Free Church of the Epiphany will hold a Fair, for the benefit of said Church, at Dessoir's, 499 Broadway, the next door above the American Art Union Rooms, on Wednesday and Thursday, Dec. 19th and 20th, from 11 A. M. to 10 P. M.

The aid of all persons friendly to the object is respectfully invited. Donations, of any kind, will be thankfully received. They may be left with Mrs. Lot Jones, 77 2nd Avenue; Mrs. Wm. T. Pinkney, 220 Henry-St.; Mrs. Masterson, at the Ladies' Depository, 550 Broadway; or with Messrs. Stanford & Swords, 137 Broadway.

FAIR.—The ladies of the "Church of the Good Shepherd," are preparing to hold a Fair at their rooms, corner of Market and Monroe streets, to commence on Monday evening, Dec. 17. Any friends desirous of aiding this Free Church, may deposit their favors at the residence of the Rector, 117 Madison-st., or, with Miss Morgan, 44 Pike-st., Mrs. Hardy, 94 First-st., or Miss Cahoone, 87 Fulton-st., Brooklyn. Dec. 1, 2t.

☞ ST. JAMES'S CHURCH, WILLIAMSBURGH ☜

This Congregation, composed principally of colored persons, has been organized about Four Years, and has during that time almost entirely sustained its own expenses. The Wardens and Vestrymen, at this stage of their progress, find it necessary, for the permanent establishment and future success of their Church, that immediate efforts be made to erect a small edifice of their own. Without sufficient means of themselves to meet this necessity, they appeal to the liberality of Churchmen for help.

Donations will be thankfully received and acknowledged by the Rector, Rev. S. V. Berry, 251 Elizabeth-st., N. Y., Henry Williams, 179 South Fourth-st., Williamsburg, or 11 Broad-st., and George H. Greene, 164 North Sixth-st., Williamsburg, or 256½ Second-st., N. Y.

☞ St. Thomas' Church, Brooklyn, Corner of Willoughby and Bridge Sts. Rev. R. H. Bourne, Rector, residence, No. 18 Clinton St., Brooklyn.

Divine service in the above church will be held at the usual hours of 10½ A. M., and 3 P. M., on each Lord's day, commencing on Sunday the 16th of December, inst, the Sunday evening service being, on that day, and thereafter, omitted until further notice.

For Pews or Sittings in St. Thomas' Church, application may be made to R. P. Perrin, Esq., No. 226 Bridge St., and C. S. Franklin, Esq., No. 96 Willoughby St.

Advertisements.

REPORT FOR NOVEMBER OF THE NEW YORK LIFE INSURANCE COMPANY, Formerly the Nautilus. Office 68 Wall St.

This Institution during the month of November, 1849, has issued One Hundred and six Policies, viz.:

To Merchants	36	To Clergymen	1
Manufacturers	11	Ladies	4
Mechanics	18	Lawyers and Physicians	5
Editors & Publishers	4	Shipmasters	2
Accountants & Salesmen	9	Public Officers	3
Farmers	9	Naval "	1
Hotel Keepers	1	Officers of Ins. Cos.	2
	88		18

Lives insured 106

MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice President.
Pliny Freeman, Actuary.

Medical Examiners.—George Wilkes, M. D., Cornelius R. Bogert, M. D. In attendance at the Office daily from 12 M. to 1 P. M.

BEAUTIFUL NEW JUVENILES,—Published, and for sale, by D. Appleton & Co., 200 Broadway:

1. Fireside Fairies, or, Christmas at Aunt Elsie's,—By Susan Pindar—beautifully illustrated. 1 vol. 16mo.
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4. Lives and Anecdotes of Illustrious Men—16mo, 75 cents.
5. American Historical Tales, For Youth—16mo, 75 cents.
6. The Child's Present, By Grandfather Merryman—with 16 colored plates—50 cents.
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9. Tales and Stories, for Boys and Girls, by Mary Howitt, Illustrated with 6 steel plates. 16mo, 75cts.
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12. My Juvenile Days, and other tales, by Mary Howitt, with 6 steel engravings. 16mo, 75cts.
13. Fireside Stories, by Mrs. Ellis, with steel plates—16mo, 75cts.

New and Cheap Editions.

14. The Story of Little John, by M. Charles Jeannels; translated from the French by F. G. Skinner. 16mo, 50cts.
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16. Aunt Fanny's Story Book for little Boys and Girls, illustrated with wood cuts. 16mo, 37cts.
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ELEGANT HOLIDAY PRESENTS for 1850. The Subscriber begs leave respectfully to announce that he has on hand, as usual, at the old Stand, No. 76 Bowery, a fine assortment of Books, and other articles suitable for Christmas and New Years Presents, consisting of the English and American Annuals, published for 1850. Family Bibles, beautifully bound in Morocco, also other editions of the Bible in velvet and morocco binding, with gold clasps. Book of Common Prayer—elegant edition, supurbly bound in Morocco, or velvet, with gold clasps.

Varions Standard and Illustrated works, in fine bindings. Books for Children—a very large assortment, including many new articles.

Fancy Articles—suitable for presents.

Samuel Raynor, 76 Bowery.
New York, Dec. 15, 1848.—3t.

Poetry.

To the Editor of the Churchman.

Rev. Sir—In looking over a country paper, I met with the following verses. In their spirit they seem well adapted to the columns of the "Churchman." If you agree with me, will you please to give them a place, and oblige

Yours truly, R. M. F.

Human Life.

I saw a pale thin maiden, bending
O'er a strange embroidery frame,
Working at a marvelous picture;
Light and dark, in varied texture,
Living 'neath her touch became.
With falling tears, she labored meekly on,
Until her heaven-set task was done:
What wrought she there in that sad bosom strife?
What is the tear-stained picture? Human Life—
The pattern, Christ.

I saw a bark upon the billow,
Mid the wild and angry storm,
Tempests tossed it, waters swept it,
What so steady could have kept it?
At the prow, a youthful form,
With thoughtful eye upon the heaven afar,
Steered truly on by one unchanging star.
What was the bark, exposed to such a strife?
The ocean and the bark were Human Life—
The star was Christ.

Again I saw the angry ocean,
Shattered wrecks around were strown,
And all tempest toss'd and bleeding,
Now advancing, now receding,
A poor mariner was thrown—
One lone rock I saw amid the surging tide,
Reach he but that, in safety he may bide;
I saw him gain it with a mighty strife,
And knew the contest pictured—Human Life.
The Rock was Christ.

I saw a host for battle, marshalled
On a wide and blood-stained field,
I heard the enemy insulting,
I heard the conquerers exulting,
When, armed only with a shield,
A stripling youth advanced the line before,
And from the foe a glorious victory bore:
What was that field, that single handed strife?
Oh know'st thou not, that it was Human Life!
The shield was Christ.

Bending at Thy throne, dear Saviour,
Trembling suppliants we come;
We a picture woof are forming,
Round us angry waves are storming,
Shipwrecked mariners are we
If we find not rest in Thee,
Insulting foes shall basely bid us yield,
If Thou, dear Lord, withdraw Thy sheltering shield;
Then aid us, Saviour, in our bitter strife,
Pattern and Star, our Rock, out Shield, our Life—
Christ, All in All.

Ravenswood, Aug., 1849. E. V.

Selected Matter.

"A Visit to Iona,"

By an American Clergyman.

(*Continued.*)

The other spot to which I alluded can be scarcely more, and is hardly less, interesting than the Boy of the Wicker Boat. It is, however, far less known, and for that reason may excite a wider interest. I mean the wild and solitary place on the western or ocean-side of the island. where Columba and his followers usually worshipped, probably for some time after their first arrival. It seems very singular, that among all the controversies which have arisen upon the peculiar religious faith of the Culdees, the very obvious origin of their name should have been passed unnoticed. Now, we have always been told that the designation is formed from the two Latin words, *Cultores Dei*, which is very similar to the notion that Iona is the *Island of Waves;* for every band of Christians would be called *Worshippers of God*. For a far more satisfactory derivation of the word Culdees, and a more rational and expressive meaning, as well as for my visit to the spot which I am about to describe, I am indebted to the friend of whom I have already spoken. The word *Cuil*, in the Gaelic, signifies *a corner, secrecy*, and *Culdeach*, plural, *Cuildich*, (or Culdees,) the *people that retire to corners*, as they were obliged to do, while they were still in doubt about their reception among the barbarous tribes. Now, the spot of which I speak, on the west side of Iona, is still called by the people *Carn Cuildich, The Stone-Heap of the Retired People*, or *Cobhan Cuildich*, the *Ark of the Culdees*; which of itself is quite sufficient to establish the fact of its having been used for purposes of worship, or retirement, by Columba and his successors. It is certainly a most interesting and remarkable monument of antiquity; and is approached from the eastern side of Iona, by a singular raised bank, like a road. This is well-known, because it once passed through a small loch or lakelet called, queerly enough, the "Great Little Lake," which has recently been drained. The road can still be distinctly traced to a considerable distance, and there are persons yet living who remember when there was an evident road the whole way to the "Cobhan Cuildich," or "Recess of the Culdees" of which I speak; and from that Cobhan there is plainly a road marked out on each side by stones, and leading in a direction to join the branch from the east. The circle itself has no other interest than that of association, as it is a simple elevation about thirty yards in circumference; but situated in such a place as a primitive Christian missionary might choose for his message; and in just such a spot, says my friend, as would delight a Highland minister on an occasion of administering "the Sacrament," according to time-honored custom, in the open air. The primeval simplicity of this circle of rough gray stones at the west, contrasts well, but not more strongly, perhaps, with the gorgeous magnificence of the ruins on the eastern side of Iona, than did the original and pure devotion of Columba, when compared with the pompous display and state of the Church, which engrafted its splendid ceremonial, some centuries after his arrival, upon the foundation which had been laid by the preacher, who here collected his followers, and hid them from the rage of their enemies, in this Ark or Recess in the silent wilderness. To this quiet and solitary rock, these men of action retired after the labors of the day, that they might renew their strength in the service of Him who in the day time was teaching in the temple, and by night went to the mountain to pray; not following the corrupt practice of those who, forgetting active duty for solitary devotion, forgot devotion also in the neglect of duty. But these men were found ever fulfilling the great charge of teaching the nations, and thus we find Columba going in his boat *ad ostium Nessæ*, to the mouth of the river Ness, where the city of Inverness now stands, for the purpose of converting king Budæus to Christianity. His success was wonderful, and almost reminds us of that which attended the preaching of the Apostles themselves, in the days of the purest Christian faith, zeal, order, manners and doctrine. It is well to remember, upon this solitary spot, that, to use the words of the learned, pious, and eloquent Leighton, it was because they were much in the mount with God, "that their faces did shine among men," and they became the teachers of princes and councillors in kingdoms.

It is not the least interesting point in the ancient history of Iona, that it is believed to have been the last stronghold of the Druids, who retired to the rocky islet, when they were driven from the mainland. Not only is a green mound, at a short distance from the Bay of Martyrs, still pointed out as the Druids' burial-ground, but old stories tell us that a procession of Druids, disguised as monks, came to Columba, soon after he had landed, and endeavored to persuade him that his labors here would be unnecessary, because, as they assured him, the island was already converted to the Christian faith. Be this as it may, it is certainly worthy of attention, that the foundations of Christianity were raised upon the ruins of the last Pagan temples, and that the first light of a pure faith beamed forth from among the smouldering embers of superstition. Thus the early Christians ever planted the cross upon the sites which had been rendered famous by a false religion or philosophy; and I was not surprised to discover, on the classic soil of Attica, a little church, called *Akathymnia*, upon what I believe to be the very place, and bearing so evidently, by the modern pronunciation, almost the very name of Plato's Academy.*

There is still another spot in Iona, around which a thousand associations hover. Who, without a variety of conflicting emotions, can stand upon that green mound overlooking the Bay of Martyrs, and think of the coffins of kings, and princes, and chieftains, and great men, and lords of the isles, who, for a long series of ages, were brought hither to their burial! With what feelings have I witnessed the burial of the body of an idiot, from the lowest ranks, and whose grave was dug before the assembled people, in the sepulchres of the very lords and kings who had once towered, like the gods, above the multitude! They "stir up the dead for thee, even all the chief ones of the earth; they raise up from their thrones all the kings of the nations! Are ye also become weak as we? Are ye become like unto us?"

So careful has the voice of tradition been, that even now the living always land in one bay—that of the People, and the dead are brought to the other—the Bay of Martyrs. They are taken thence to the *Mound of the Burden* or the *Hill of the Bearers*, and seldom pass that grave knoll without resting the coffin upon it. How often, in the olden time, was the stillness of Icolmkill broken by the pomp and pageantry of the funeral of some haughty chieftain of these islands, seen, with the long-drawn circumstance of woe, coming from the northern or the southern entrance of the Sound of Iona! How often, slowly approaching this melancholy bay, resounded at a distance the Coronach, till the lamentation of the clan for their head and lord burst forth, in full chorus of wo, on the shores of Colm'skill. These great ones of the earth, kings, chiefs, lords, abbots and bishops, were also borne through the "Street of the Dead," by "The Narrow Way," and are now all silent and departed; each in his cell! The palaces and churches which they built for themselves, have become stone heaps, and we sit down upon

THE RUINS.

Hitherto the power of association alone, has cast its magic and mysterious influence around our contemplations of the mighty Past. It is, perhaps, no wonder, that the citizen of the new world, which has comparatively no *yesterday*, where all is *to-day*, and every thing is rushing on for an eager *to-morrow*, should willingly lose himself in the freshness of antiquity. It is well for such a one to turn away, seeking for rest, from the busy hum of living millions, and the rushing sound of the great tide of population, advancing with its swelling billows, that are scarcely outstripped by the flow of the vast Atlantic, onward and ever onward, towards the setting sun! wearied with the fevered and ignoble strife of the burning day, it offers an exalted and a tranquil pleasure to rest in the shadow of ruins, or to search, with a filial affection, in the shadowy remembrances of ages, for the venerable, but alas! fading forms of the fathers of that faith, which itself is the evidence of things that are not seen Here, upon this hill which skirts the southern shore of Iona, can I sit down for hours, and meditate upon the primitive Apostle of these isles, who sat at the feet of them who began at Jerusalem. Here can I turn myself towards the brightness of the rising sun, and trace out the long way, adown the ages by which the piety, the precepts, and the practice of an unspotted Christianity flowed, like a pure stream, from the original fountain, making this wilderness to bud, and these deserts to blossom like a garden! I can see them coming, not counting their life dear unto themselves, clad in the armor of purity and of innocence, to contend with stormy seas and barren shores; not afraid, but trusting that the might of that God who rules the ocean, and protects the frail canoe and its saintly burden, will also subdue before them, and put to sleep the stormed passions of untaught savage men. I see them coming! the leader and his twelve undaunted associates and disciples! Happy number! like them of old, who, by the power of the weakness of God, trampled upon strength; and under the ignominious sign of the Cross, conquered the honorable world! They approach the shore! they land! the meek have taken possession of the unknown rock upon which their sandals tread. God has opened the hearts of the barbarous people to shew kindness to them and to find salvation for themselves. The band of the Pagan priests, which advances to meet them, is discomfited, and becomes obedient to the Faith of the crucified Galilean! The savage hearts of kings and tribes are bowed down before white-robed men, armed with an invisible panoply. Innocence is greater than Fraud! Truth prevails over a Lie! The Cross, emblem of self-denial, agony, and shame, is stronger than the weapons of ambition, and the armor of glory! Onward still advances the sacerdotal host! The Islands are obedient; kingdoms are conquered; Europe, the Isles of the Gentiles, has submitted to their law. Their word has gone into all lands. The sun shines forth in his mid-day splendor, and when, at length, the fullness of his light seems to be departing, believe it not! In that western sky the same sun is already but in his noon-tide glory, or on the shores of the Peaceful Ocean, but arising in his brightness. Onward still! for the Sun of Righteousness knows and needs no rest.

Here then we sit; and on the shores of this narrow Bay, and from a few rude stone heaps, by the power of the invisible over the immortal spirit, envoke from the grave of ages the reality; the body that *has* been, by the flitting ghost which yet lingers piously around the dust of its old habitation. Here let us fondly, joyfully and gratefully build up our monuments of the past?

But a change comes over the vision? Seven centuries roll away and the unseen has given place to the visible.

Towers, and arches, and altars, and crosses, buttresses and palaces, have covered the iron-bound coast of the Island of Columba's Cell! The rocks which God planted in the Bay of the Wicker Boat, are forgotten, in the gorgeous tombs of the lords of the Isles! The simple faith which was built upon the rock of ages, is obscured by a mortal homage, offered in a magnificent Cathedral built upon the sand! Behold it there, nodding to its downfall! That Cell of unhewn stones, where the Culdees worshiped the Father who seeth in secret, has been overshadowed by a toilsome and a stately pile, and by crumbling chapels, built up in the ostentation of the broad day, to be the mausoleum of princes, rather than the altars of God! It is all well! well for us who look upon these things and learn; for each speaks, both the Cell and the Cathedral, with an impressive language, and each tells its own teaching, in its own story. The pure faith by which Columba, almost thirteen hundred years ago, was the Northern Apostle, lives and prevails, and, by the power of its childlike simplicity, shall conquer the world; while the magnificent monuments of a *visible religion*, though hardly seven centuries old, have already crumbled. Even three centuries ago, they were scarcely able to tell their own history to the Dean of the Isles!

The Nunnery, St. Oran's Chapel and the Cathedral, are modern ruins, and belong to the period when the Latin Church was paramount. Their interest arises chiefly from their remarkable position among these rock-bound and ocean islands. After one has become accustomed to converse with nature alone, in the mountains, lakes and wild glens of Scotland, it has a fresher charm to come suddenly, in so remote an island, upon the ruins of mounments, chapels and cathedrals. Dark storms, savage hills, feudal castles, old tales of haughty barons, and suffering ladies, wild chivalry, and all the magic of modern poetry, occupy the mind, when, in the midst of all these, Iona appears, and presents a new and venerable image of sanctity in its imposing tower; while Staffa, with its wondrous caves, offers the prototype of a more magnificent Cathedral than man ever raised to his God.

But the attempt would be vain to associate with these ruins the memory of Albyn's Apostle. We are obliged, however unwillingly, to reject all the tales that are told of Columba's house and burial place, and of Oran's tombstone. At least, these traditions bear upon their front the evident brand of a later and more doubtful age. Dr. McCulloch does not allow an earlier date than the 13th century to any of these remains. To be sure, his valuable work on the Hebrides is disgraced by a flippant and most irreverent account of the sacred island; and it is quite plain that his piety, at least, did not "grow warmer among the ruins of Iona." Indeed the whole body of scientific men have yet to redeem themselves from the charge which Chaucer brings against his physician "his study was little on the Bible." They are so much occupied with the grossness of matter, that they seem to have neither taste nor feeling for the sublimities of faith. It is all very well; but there is something even in life and more in immortality, besides trap, hornblende, old red sand stone, and the rest. In this very connection the greatest of English sages has said, "whatever withdraws us from the power of our senses—whatever makes the past, the distant, or the future predominate over the present, advances us in the dignity of thinging beings." There is no appearance of this dignity in Mr. McCullochs' description of Iona, and he is punished on the threshold by soundly asserting that ridiculous blunder that its name signifies an "island of waves!"

Let us turn willingly from him to a recent writer, already quoted, who shows that these buildings *cannot* date so far back as the Norman conquest.

"The monastry which St. Columba founded in Iona is called, by an old writer, *gloriorum Cenobium, but its glory was not material*; the only passage in Cumin or Adamnan, from which we can infer any thing as to the buildings on that 'illustrious island,' speaks of the Apostle of the Scots as sending forth his monks to gather 'bundles of twigs to build their hospice.' The mainland abode of St. Woloc, a bishop of the same age, is described in the Breviary, as a mere wattle-hut, *pauper culam casam calamis vimnibusque contextam*. The greater dignity of the Churches seems to have been in their construction, not of basket work, but of squared timber, they were log-houses, not wigwams."

But there still remains upon Iona what Bede would have found there, though McCulloch did not:

"Built as the primitive churches were, of such perishable materials, it is not to be wondered at, that so many 'venerable seats of ancient sanctity,' in Scotland, should now offer little to the eye of the pilgrim beyond an indefinable something, in their general aspect of sweetness and serene repose,—that *insita sibi species venustatis*, which arose to the imagination of Bede, as it contemplated the green mount sprinkled by the blood of *England's first martyrs*."

The pronounciation of the Greeks would make the word which we call Academy, *Akatheeiam* nearly the same with the name of the little Church.

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* The pronunciation of the Greeks would make the word which we call Academy, *Aka-theemia*, nearly the same with the name of the little church.

Advertisements.

CHOICE SACRED GIFT BOOKS.

D. APPLETON & CO. Have now ready (Companion to the "Women of the Bible,") Women of the Old and New Testament. A series of 18 exquisitely finished Engravings of female characters, with descriptions by American Clergymen. Edited by E. B. Sprague, D. D. One volume, imperial 8vo, elegantly bound, price $7; antique morocco, $10; paper mache, $12; colored plates, $15.

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SWORD'S ALMANAC.—*CORRECTION.*—The Publishers regret the occurrence of two errors on page 4, in attaching the names of the Rev. I. H. Tyng and the Rev. Henry McVickar to the Diocese of New York.—Neither having been returned to them by *any Diocese*, and both residing in New York, gave rise to the mistake, which they regret. Dec. 4, 1849.

THE WHOLE DUTY OF MAN.—The Whole Duty of Man, laid down in a plain and familiar way, for the use of all; with private devotions for various occasions. A new edition, edited by Rev. Dr. Hawkins, of Exeter College, Oxford. Price 75cts.
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ADVENT TO WHITSUNDAY.

QUESTIONS On the Gospels, for the several Sundays through the year, Vol. 1—Advent to Whitsunday. By the Rev. R. B. Claxton, D. D. These questions have been thoroughly tested by a number of the Clergy.

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Mr. Jardine respectfully solicits orders, which will be most faithfully executed, and upon reasonable terms.

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Dec. 8, 1849. GEORGE JARDINE.

TEACHER WANTED.—Wanted, in a limited and select School for Young Ladies, in the South-west, a Lady thoroughly competent to teach French and Drawing. She must be able to speak the French fluently, and with a pure accent. A middle aged Church-woman would be preferred. Address "Ashwood," at the office of the Churchman, with references, and with terms of salary, exclusive of board, &c. Particulars in regard to the situation can be obtained at this office. Dec. 1, 1849—6t

PRIVATE TUITION.—The Rev. J. A. Spencer. M. A., of Columbia College, N. Y., has resumed his classes for Private Tuition. He has an hour or two to spare at present. The branches taught embrace the Greek and Latin Languages and Literature; Greek and Roman Antiquities, History, Geography, Mythology; English Literature in general; the Mathematics; Natural Philosophy, &c. &c. Residence 97 Amos street near Fourth.
Dec. 1, 1849—tf

WANTED, A YOUNG MAN As assistant teacher in a Church School for boys in the vicinity of Baltimore. One who is a communicant, and can bring satisfactory testimonials as to capability and character would secure a quiet home in a christian family and receive a moderate compensation. The situation would be peculiarly desirable to a candidate for Holy Orders, who could feel with the principal of the Institution the great imdortance of Church Education.

For further information apply to the editor of the Churchman, or at once address G. T., Box 138 P. O. Baltimore.
Nov. 24, 1849.

BURLINGTON COLLEGE.—The Winter Term will commence on Thursday, November 1st. Early application should be made to the Bishop of New Jersey, or to the Rev. Jas. W. Bradin, Burlington, N. J.
Sept 22, 2m.

WANTED a situation as Chambermaid by a church woman who can give good references. Apply at 61 Clinton Place.
Sept. 29th—tf

BOARDING.—Furnished or Unfurnished Rooms to let, with Board. Inquire at 170 West 22d-street, near the 8th Avenue. Dec. 8, 2tf

COLLEGE GRAMMAR SCHOOL,—Brooklyn.—The undersigned, having received encouragement from numerous sources, have established in the city of Brooklyn, near the Heights, an institution for the educating and training of Boys for professional and *commercial* life.

This institution is called "The College Grammar School," and is designed to embrace the thorough moral and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the Teachers can attain that object.

To accomplish this plan more effectually, and to accommodate their friends not residing in Brooklyn, in addition to the regular Day School, the Teachers will receive into their common household, where they will be under their constant care, and the attention of a competent matron, a limited number of Boarders.

In undertaking the arduous labors, which a thorough education on such a basis demands, the undersigned Teachers rely confidently on their experience in that mode of instruction which makes the moral and religious welfare of the pupil the object of anxious attention and unwearied care.

In the Classical, Mathematical and Commercial Departments, they propose a high standard of excellence; to which, they trust, the varied experience of many years and assiduous labors, will enable them to attain.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life.

No pupil will take a position in Class without a thorough examination in the first principles of the studies pursued.

Attention given daily to Reading, Writing, Spelling and History.

PRIMARY DEPARTMENT.

Particular attention will be paid to the Primary Department, and no exertion will be spared in drilling the younger pupils before advancement to the higher classes.

LOCATION.

The site selected for the School is at the new building, corner of Atlantic Street and Clinton. The boarding department is in the new house, No. 300, State Street, (College Place,) near Bond, a quiet and retired part of the beautiful city of Brooklyn, easily accessible from the Metropolis or from neighboring cities.

SESSIONS.

The Scholastic year will be divided into four terms, commencing on the 1st of May, 1st September, 15th November, and 1st February. There will be a summer vacation during the month of August, and a week's recess during the Christmas Holidays.

TERMS.

Boarders will be charged $75 per quarter for Board, washing, &c., and for full course of Tuition in every branch, including attendance upon Scientific Lectures Day Scholars will be charged $20 per quarter for full classical course, including the modern languages.

For the English course, with the modern languages, the charge will be $15 per quarter.

The Tuition in the Primary Department will be $6 per quarter.

Payments will in all cases be expected quarterly in advance.

Instead of the usual mode of boys furnishing their own bed, &c., an entrance fee of $10 will be received, if preferred. Each boarder's towels, clothing, &c., must be legibly marked with the owner's name.

It is desirable that each pupil should be provided with a uniform dress suit, consisting of blue cap, roundabout and pantaloons, with silver buttons.

Any further information may be obtained by addressing either of the Principals, College Grammar School, Brooklyn, L. I.

EDMUND B. TUTTLE,
Principal of the Commercial Department.
LEFROY RAVENHILL, A. B., M. D.,
Classical Teacher.
PIOTR KOWALEWSKI,
Teacher of the Modern Languages.
MRS. MARY H. THOMPSON, Matron.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D. D.; Right Rev. Alonzo Potter, D. D., LL. D.; Rev. W. A. Muhlenberg, D. D.; Rev. Samuel Seabury, D. D.; Rev. Benjamin C. Cutler, D. D.; Rev. Francis Vinton, D. D.; Rev. Wm. H. Lewis, D. D.; Rev. J. B. Kerfoot, College, St. James, Md.; Rev. Horatio Potter, D. D., Albany; Rev. Wm. L. Kip, D. D., Albany; Hon. Hamilton Fish, Albany; Hon. Wm. H. Seward, Auburn; Rev. John S. Stone, D. D., and Rev. Jacob W. Diller.

New York.—Hon. Ogden Hoffman, Daniel Leroy, Esq., George P. Morris, Esq., N. P. Willis, Esq., Isaac O. Barker, Esq., John C. Cruger, Esq., Benj. A. Mumford, Esq.

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Newark.—Joel W. Condit, Esq., C. M. King, Esq.
August 25—3 mos.

SCHOOL FOR MORAL DISCIPLINE This School is situated at City Point, opposite Fort Independence, commanding a beautiful view of the harbor, islands and shipping, and enjoying a most pure and exhilarating atmosphere.

Studies.—The regular studies are the Elementary and Higher Branches requisite for a thorough English Education, including Singing, Book-Keeping, Exchanges and Navigation.

Extra studies are the Ancient and Modern Languages, Instrumental Music and Drawing.

Conditions.—Boys are received for a period of not less than six months, nor under the age of six years. The boys, while members of the school, must be wholly under the direction of its government. The parents and guardians are requested to satisfy themselves fully respecting the school, and determine whether they can give up their boys wholly to its management for the time specified.

The expenses are $3 00 per week, or $78 00 per term of six months, payable in advance. All expenses for board, tuition, books, (except for extra studies) stationary, washing, mending, medical attention, &c., are included in the foregoing charge.

Extra studies, $5 00 per term, for each branch, (in classes) except Music and Drawing, which are $10 per quarter.

The School is under the supervision of a Visiting Committee, consisting of Rev. Alexander H. Vinton, D. D., Rev. William Croswell, D. D.

References.—The gentlemen of the visiting Committee. WILLIAM BRADFORD.

☞ All communications should be addressed to William Bradford, Principal of School for Moral Discipline, City Point. aug 11 tf.

FAMILY SCHOOL

FOR The Education of Young Ladies, Lilac Grove, New Hartford, Oneida Co., W. N. Y. Miss Mary Proal, Principal, The Rev. P. A. Proal, D. D., Visitor.

This Family School for Young Ladies, which has been in successful operation for several years under the late Mrs. Eames, will be continued in its former location.

Its site in the village of New Hartford,—3½ miles from the city of Utica—affords a healthy and delightful residence, while its ample grounds supply every requisite facility for exercise and recreation.

Miss M. H. Eames, will have the general oversight of the domestic arrangements. The pupils will be under the care of the principal; aided in the several departments by competent assistants.

Strict attention will be given to the physical education of the pupils, by such exercises as are calculated to promote health, and impart ease and grace to the manners.

The course of study will include all the branches of a thorough English education—the modern languages, music, drawing &c.

The terms for board, tuition, (including lessons in drawing,) bed, bedding, washing, &c., will be, (payable semi-annually in advance,) $150 per annum.

Music, (with the use of Piano,) $10 per quarter.

French and Spanish, each $5 per quarter.

The year commences, as heretofore, on the first of September: but pupils will be received at any time during the term.

REFERENCES

Reference may be had, by permission, to the Rt. Rev. W. H. DeLancy, D. D., LL. D., Geneva, N. Y., Rev. J. F. Schroeder, D. D., New York City, and Rev. George Leeds, Utica, N. Y. n10—eow3m

BOARDING SCHOOL FOR YOUNG LADIES, Under the immediate supervision of Bp. Potter. Mrs. A. C. Tilghman, Principal, 313 Walnut St. Philadelphia.

The fall term of this school will commence on the 3rd day of September.

Terms $300 for the session of ten months, vacation, July and August. Farther particulars may be obtained by addressing Mrs. Tilghman.

At the request of several parents, a class of *Day Scholars* is forming. The number being limited, early application must be made, and as the different studies are to be promptly entered on, it is very desirable that all the pupils should be in readiness.

Terms for *Day Scholars*.—$35 for the term of five months.

REFERENCES.

Rt. Rev. Bp. Potter, Rt. Rev. Bp. Whittingham, Rev. Dr. Morton, Rev. Dr. Hare, Rev. Dr. Wyatt, M. D., Rev. J. B. Kerfoot, M. D., Thos. Dunlap, Esq., W. Rawle, Esq., Horace Binney, Esq., J. R. Ingersoll, Esq., J. M. Scott, Esq., H. J. Williams, Esq., Hon. E. F. Chambers, M. D., Rev. W. H. Odenheimer. Sept 1—tf

CHURCH SCHOOL FOR YOUNG LADIES, under the supervision of the Pastor of the Church of the Holy Communion, Miss Ayres, Principal. No. 54 West Twenty-first Street, New-York.

The Fall Term of this Institution will commence on the 18th of September, A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth Street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John Street.

REFERENCES:

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. Sept. 2—tf

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Scripture Reading Lessons for Young Children, Part I, $5 00 per hundred; Part 2, $6 00 per hundred; Part 3, $5 00 per hundred.

☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

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The Early Called.—A gift for bereaved parents. By Rev. W. H. Lewis, D. D. Sup. Edition. Muslin, 37 cts. smaller Edition, paper, 12½ cents.

The History of our Blessed Lord.—In Easy Verse. With beautiful lithographic illustrations, &c. Muslin, 50 cents; fancy paper covers, 31.

Prayers for Children.—By Rev. W. H. Lee. Muslin, 25 cents.

PERIODICAL.

The Children's Magazine, monthly publication, 24 pages, 18mo.; and three numbers in one quarterly, to save postage to distant subscribers; single, 25 cents per annum, and fifty copies for $10; payable always in advance.

☞ Address all orders for Books, and all remittances to DANIEL DANA, Jr., Agent.
March 3, 1849. Church Depository, 20 John St.

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A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high 14 feet 3 inches wide, 8 feet deep.

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Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For farther particulars, enquire at the Manufactory.
New York, August 4, 1849. tf

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The first volume furnished if wanted.

All communications to the subscriber, addressed to the care of Messrs. S. & Swords will be promptly attended to.

ANER BRADLEY, Soliciting Agent Northern and New England States.
New York, Nov. 12, 1849.—tf

BOARDING SCHOOL FOR BOYS, At New Canaan, Conn.

The summer term of this school will close on the 1st Octoper, when there will be a few vacancies.

The winter term commences on the 1st November.

Parents, contemplating placing their children at Boarding School, may find by reference to those who have been its patrons for a series of years, this to be such as they will be pleased to patronize.

Reference may be made to Mr. Andrew M. Harper, No. 92 Front St., N. Y., Benj. W. Davis, corner of Fulton and Hicks, Brooklyn, J. N. Wyckoff, 109 Wall St., N. Y., of whom circulars may be obtained, also at Nos. 20 and 12 John St.

Application may be made to the Principal,
Aug. 25—3m8 D. S. ROCKWELL.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street. Nett accumulated Fund, Aug. 1, 1849, $872,000, securely invested in Bonds and Mortgages on real estate, in this city and Brooklyn, and Stocks of the State and City of N. York, and U. S. Government.

The fund is rapidly increasing by a widely extended and prosperous business.

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Policy holders, whether for Life or shorter terms, participate in the whole of the profits, in accordance with the terms of the Charter.

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The cash principle adopted by this Company secures to the parties, for whose benefit the insurances are effected the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

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MINTURN POST, M. D., Medical Examiner—who attends at the office daily from 11 to 12 o'clock.
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August 18—tf

MUTUAL BENEFIT LIFE INSURANCE COMPANY, No. 11 Wall street.

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CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, has been in successful operation for the last five years, under the direction of the Rev. W. H. Paddock, who has now retired. Its present rectors, however, trust that nothing of its former good reputation will be diminished, for they are resolved to spare no pains in making the Institution in all respects what it should be.

It is situated in the village of New Hartford, Oneida Co., N. Y., about three miles from Utica, and is at once retired, healthful and easy of access. The building occupied is the spacious mansion of the late Judge Sanger.

The Institution is designed to furnish a thorough elementary education to a *limited* number of youth. The course of Instruction is divided into three departments, Primary, Higher English, and Classical; and will prepare the Student for College, or for active business. The government is strictly parental. The religious instruction of the family is under the particular supervision of the Rectors. Particular attention is also paid to physical education. The academic year commences on the *first of September* and closes on the *last of June*; but pupils may be received at any time when there are vacancies. The terms are $150, payable always in advance, one-half upon admission, and the remainder at the end of five months. This will include all the branches taught (except Music, Drawing, and the Modern Languages,) Board, Washing, Mending, Bed, Bedding, Fuel, Lights. For particulars apply to

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REFERENCES:

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Aug. 18,—tf

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New-York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537 lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

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m26tf

ORGAN BUILDING.—The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description, with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

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November 11

LIGHTNING RODS.—Orders for A. M. Quimby's improved lightning rods, addressed to him at his residence in 27th St., between 2d and 3d Avenues, New York, will receive immediate attention. When the building to be protected is at a considerable distance, a description of the same, including one or two rough sketches, such as a plan of the roof, showing the position of the chimnies, ridges, &c., is required, and the rods and fixtures are then forwarded, with written directions for putting them up. March 24—tf

CLERICAL TAILOR.

NELSON JARVIS would respectfully inform the Rev. the Clergy of New York, "and throughout the United States," that he has removed his establishment from No. 130 Broadway, to No. 120 Bleecker, corner of Wooster street—where he continues to make up Cassocks and Robes, in addition to the regular business of his profession; and will duly appreciate a continuance of those favors which he has so long received from them.
May 19.

SCHOOL, Mathematical, classical, &c., under the care of the Rev. Isaac Peck, will re-open on the first Monday in September, at No. 36 Amity street.
Sept 1—3m

THE CHURCH ALMANAC FOR 1850 is now ready, containing, besides the usual matter, full statistics of the several dioceses, and a correct list of the clergy.

THOMAS C. BUTLER,
P. E. Tract Society Depository, 20 John st., N. Y.
Sept. 15—tf

FOR SALE, A file of the Churchman from the year 1834 to the present time unbound.
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Sept 29—tf

THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf